The Church School

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The Editors' Outlook

A CONFERENCE on Correlation of Programs of Religious Education was held at Forest Hills Inn, New York City, May 2 to 4, 1923. Representatives of a score or more of national program-making agencies, denominational, inter-denominational and non-denominational, were in attendance. Among those represented were denominational Sunday-school boards, inter-denominational organizations like the International Sunday School Council of Religious Education, the American Sunday School Union, the International Sunday School Lesson Committee, the Missionary Education Movement and Allied Agencies, the Interdenominational Young People's Commission, the Young Men's and Young Women's Christian Association, the Council of Church Boards, the Boy Scouts, Girl Scouts, Camp Fire Girls, and also pastors of local churches and directors of religious education in churches, and professors in theological seminaries and schools of religious pedagogy.

The first session was devoted to an informal discussion of the theme, "What are the essential elements in a complete program of religious education?" The discussion was led by Professor Harrison Elliott of Union Theological Seminary, New York, and revealed a wide divergence in viewpoint regarding the present "drift" in religious education.

On the second day, at the morning session, each agency or group of allied agencies was asked to present a brief statement setting forth the objectives of the respective organizations and their characteristic contributions toward a complete program of religious education. This was followed, in the afternoon, by an experience meeting in which pastors and educational directors spoke of their problems and difficulties in attempting to follow the programs provided, and revealing many embarrassments, due to lack of correlation between programs. In the evening experiments in attempted correlation were described by representatives of denominational boards.

The session on Friday morning was given wholly to a free discussion of practical methods by which a better correlation may be in time secured. It was felt not only that correlation is desirable, but that some practicable method must be found for bringing it about. Various methods were suggested, some of them seeking to provide a measure of control of existing agencies in the interest of closer correlation. Finally, however, all these were discarded in favor of the plan proposed in the Findings, whereby means were provided for assembling representatives of the program-making agencies for the purpose of undertaking certain definite and specific tasks. A copy of the first draft of the Findings is appended hereto.

THE child in the local group must be recognized as the basis of correlation.

In order to reduce the present complexity and to make available source material in form usable by local communities, typical programs should be developed nationally. These should offer a variety of material in such form as to conserve local initiative and freedom of choice and yet give stimulus, help, and guidance.

Every effort should be used to prevent such programs from becoming fixed and static. They should grow out of local experimentation and should make available to local communities a growing body of plans and methods which have been thus tested.

In recognition of the larger value which comes through the development of plans locally, programs should be arranged in such form as will make possible individual selection and adaptation, and as will stimulate initiative and resourcefulness in such planning. We must make definite efforts to develop initiative and train leadership, even in the most backward communities, rather than merely attempting to secure the adoption by local groups of prescribed programs of activities.

Recognizing the fact that no one type of program can meet the needs of every community or group, the greatest benefit will come to community groups when they, on their own initiative, work out plans locally, using national programs as source material in meeting different kinds of situations.

Such local groups need the stimulation, help and guidance of outside agencies, who shall make available source material and information regarding successful plans and methods of work.

As an immediate step, the common as well as the distinctive material of the different programs now available should be codified and cross-referenced so as to make it more serviceable for use in the development of self-directing activities.

National organizations have an important function in encouraging experimentation, comparing the results of a number of communities, serving as a clearing-house for successful methods, developing and training leaders, and especially in sensing problems or plans that might be typical of any large grouping in American or world society, so that there may be the outlook of the larger groupings as well as of the local community.

We recommend that each of the general agencies concerned in religious education be asked to name two representatives to a Council on Correlation, which would serve as a clearing house of problems and plans of mutual concern.

We recommend that this Council be convened at an early date by the Committee which called this Conference.

While this Council will form its own organization and determine its own functions, we recommend

(a) That it give attention to the codifying and cross-referencing of present program material.

(b) That it consider the possibility of further cooperation on the part of all agencies concerned in the correlation of program material.

We note with appreciation the fact that the Committee on International Curriculum of the International Lesson Committee plans to have integrally related to its work on a Church School Curriculum all the elements involved in the entire program of Religious Education.

EACH year 76,000 people are killed in the United States by accident. Of this number nineteen thousand, or twenty-five per cent, are children under fifteen years of age. For every death there are twenty-six serious injuries—nearly two million people

hurt and maimed and crippled. The reason for this appalling loss is largely psychological, for as a nation we have not learned to think of the conservation of human life. The secret of accident prevention lies in teaching the children of the country to form habits of safety and common sense. The Education Section of the National Safety Council has been working since 1919 for education in accident prevention in the public schools of the country. The plan aims to make safety instruction an integral part of all regular curriculum subjects. It provides a clearing-house for the exchange of material and information as to methods of safety instruction between schools. This will be largely carried on by traveling exhibits and safety films showing methods of safety teaching. A long step forward has been taken and it is not too much to hope that the needless loss of life among American children will be cut down to a minimum in the course of the next ten years.

To this end, teachers in the church school may well cooperate by calling attention to the frequency of accidents, the need of care in going to and from church school, by emphasizing the value of human life, and by enlisting the older pupils especially in the study of local conditions and in practical efforts for their improvement.

RESPECT THE FLAG

WHEN you see the Stars and Stripes displayed, son, stand up and take off your hat. Somebody may titter. It is in the blood of some to deride all expression of noble sentiment. You may blaspheme in the street and stagger drunken in public places, and the bystanders will not pay much attention to you, but if you should get down on your knees and pray to Almighty God, or if you should stand bareheaded while a company of old soldiers marches by with flags to the breeze, most people will think you are showing off.

But don't you mind! When Old Glory comes along, salute, and let them think what they please! When the band plays The Star Spangled Banner in a restaurant or hotel dining room, get up, even if you rise alone; stand there, and don't be ashamed of it, either.

Don't be ashamed when your throat chokes and the tears come when you see the flag flying from the masts of our ships on the great seas or floating from every flagstaff of the Republic. You will never have a worthier emotion. For of all the signs and symbols since the world began there is none so full of meaning as the flag of this country.

Other flags mean a glorious past; this flag means a glorious future. It is not so much the flag of our fathers as it is the flag of our children, and of countless children yet unborn. It is the flag of tomorrow, the signal of the "Good time coming." It is not the flag of your king; it is the flag of yourself and your neighbors.

Your flag stands for humanity, for an equal opportunity to all the sons of men. Of course, we have not yet arrived at that goal; injustice still dwells among us; senseless and cruel customs of the past still cling to us, but the flag leads the way to righting the wrongs of men.

Our flag is the world's symbol of liberty. That piece of red, white, and blue bunting means five thousand years of struggle upwards. It is the full-grown flower of generations fighting for liberty. It is the century plant of human hope in bloom. — *Col. Alvin M. Owsley,*

National Commander of the American Legion.

THERE are few places where from almost every standpoint duty and opportunity alike confront the Christian churches of America as they do today in the Panama Canal Zone and in the adjacent territory.

With excellent vision and fine spirit groups of Christians formerly associated with various denominations have decided to work upon a Union Protestant basis. They do not want sectarianism and division in this small section and under these trying conditions, where all the strength that unity can give will be none too much. Strange to say, this commendable policy may make the immediate problems more difficult of solution. Where individual denominations would come in and spend substantial amounts, it is not easy as yet to capitalize in actual funds the growing sentiment in behalf of co-operative religious effort. But this difficulty should make the present opportunity the more urgent and inviting. Here is a situation where it may be demonstrated that Christian cooperation is more than a mere sentiment.

Worthy support of the Union Protestant enterprise in the Panama Canal Zone, and adjacent territory, may hope to accomplish at least the following great ends:

1. Help to maintain wholesome Christian influences for members of American churches who, with their families, are permanently located on the Canal, and at the same time serve the larger constituency of those whose stay is more transitory but who live around the Zone long enough to be permanently influenced for good or evil.

2. Build up moral safeguards and spiritual influences where thousands of American soldiers and sailors will always be located, and where all the allurements of evil are flagrant.

3. Set in an environment where Romanism has meant superstition and ignorance some worthy example of what Protestant Christianity can effect. It is a strategic missionary opportunity.

4. Set alongside the Canal, which is the most unique monument to American genius for organization and for the conquest of difficulties, some worthy expression of the genius of American religion.

THE American Child Health Association has offered a series of scholarships and fellowships in health education to teachers, supervisors, and educational executives who have done effective work in health education, and who desire to improve their professional training in this work.

The sum of $10,000 has been set aside for this purpose and is to be awarded in the form of twenty-five scholarships and fellowships ranging in value from two hundred dollars to one thousand dollars each, placed in leading universities, normal schools, colleges, and other teacher-training centers throughout the country.

The awards will include fifteen summer school scholarships, and also traveling expenses for tours of observation to health education demonstration centers.

The scholarships and fellowships will be available for summer sessions of 1923 and the school year of 1923-1924. Awards for summer schools will be made about June 15.

Application blanks and further details will be furnished on request to the Committee on Teacher Scholarships and Fellowships of the American Child Health Association.

An Independence Day Meditation

THE return of our national birthday furnishes a fitting occasion for taking account of our national inheritance and for a calm survey of our present national conditions and needs.

When our fathers one hundred and forty-seven years ago turned their backs upon Old-World traditions, proceeded to organize a government in which ultimate authority was lodged with the people, they were looked upon by Old-World statesmen as a group of deluded fanatics faring forth upon an impossible adventure. It was confidently expected that their experiment would end in speedy failure and that the misguided colonists would soon either return to the arms of the mother country or invite some sprig of European royalty to come over and manage their affairs for them. But none of these expectations was realized. On the contrary, the adventure turned out to be a most remarkable success, and the struggling little republic speedily became a great and mighty nation. Today it stands in the forefront among the great world Powers. Success, however, has brought with it both perils and responsibilities which we must intelligently and resolutely face.

WE are as a nation immensely rich, and history shows that wealth always tends to demoralize, for the strength and stability of a nation lie, not in its material resources, but in the virtue and intelligence of its people. Matthew Arnold tells us that the great civilizations of the ancient world all perished for want of righteousness. As a nation increases in riches the temptation increases to undervalue the spiritual and to put the chief emphasis upon the material, and in proportion as it yields to this temptation the moral foundations crumble beneath it and it loses its strength and vision. That such a danger really confronts us in America today no careful student of our national life can seriously question.

And our danger is increased by reason of the fact that our success is the success of democracy. For American democracy has changed the psychology of the whole world. It has put men everywhere to seeing visions and dreaming dreams, visions and dreams of freedom, social justice, and the opportunity of every man to enjoy the fruits of his own toil and share in our common intellectual and spiritual inheritance. The social unrest and economic disturbance which exist throughout the world today are partly the result of the spread of democratic ideals, and for this our American experiment in democracy is largely responsible.

These reflections upon the sources of our national perils suggest also how they are to be averted. We cannot cure our ills by legal enactments, but only by purifying our national life and elevating our moral standards. We cannot quiet the present social unrest by repressive measures, but only by bringing in an order in which the natural aspirations, awakened by the spread of the spirit of democracy in the great masses of our people, will be possible of fulfillment.

This means that our fundamental problems are not economic, but moral. And since the chief moral dynamic is religion, the Church, which is charged with the duty of spreading religion, has an immense responsibility in relation to the present crisis in our national life. What our country needs above everything else is spiritual regeneration, and the only way to bring about such regeneration is by bringing our people one by one into living fellowship with Christ. If the Church fails in this great emergency in her evangelistic zeal and efficiency and in the Christian nurture and training of the young, we have no other source to which we may look to save us from the abyss of sordid materialism and gross selfishness which yawns before us.

While, however, our primary need is the regeneration of the inner life, we must not overlook the fact that such regeneration implies the proper adjustment of our social relations. "Being saved through 'believing in Jesus Christ,'" says Professor Bosworth, "involves the vital righting of all our social relationships, because in Jesus Christ is expressed God's great passion for a truly social life, an honest and friendly world." Christ in the individual life means good will and the spirit of service.

BUT in order that we may make sure that this spirit shall find expression in right social conduct, we must carefully study the principles which are set forth in the gospels, and then proceed resolutely and courageously to criticize all of our social customs and institutions in the light of these principles. Perhaps it is at this point that Christianity has most signally failed. We have complacently assumed that rules of conduct that have long been recognized as legitimate in business, in politics and in international relations are necessarily right, and have therefore refused to bring them to the test of our Lord's example and teaching. As a consequence, there have developed many glaring contradictions between our social practices and what we profess to believe and the spirit which we are supposed to cherish. The only way to get rid of these contradictions is by the testing process here suggested.

This is a matter which we shall do well to take into serious consideration while we are celebrating our national birthday. For, prosperous and powerful as we are, there are real dangers that threaten our national life, dangers which we cannot afford to ignore. And the only way to avert these dangers is by the courageous application of the teachings of Jesus in all our social relations. We cannot as a nation stand still, and to attempt to go backward would mean death. If we are to maintain our peace and security, we must march forward toward the realization of the ideal of a genuine Christian democracy.

E. B. CHAPPELL.

Welcome to American Citizenship

New Uses for the Fourth

By Benjamin S. Winchester

THE flood of immigration has been checked. It now remains for us to cultivate intensively the multitudes already admitted to our gates, in order that they may clearly understand the genius of our people, the nature of our government, the character of our ideals—in short, the meaning of American citizenship, its privileges and its obligations.

What the Government Is Doing

The Federal Government, through the Bureau of Naturalization in the Department of Labor, has worked out practical plans for the education of new Americans, in cooperation with the public schools. Courses have been prepared for three types of pupils: Beginners, who speak no English, but who may or may not be able to read and write in their own language; Intermediates, who have completed the work of the beginners' classes or who already know enough English to understand the lessons of the beginners' set, and Advanced, consisting of those who are able to carry on a conversation in English and can read and understand a simple newspaper article.

The Lessons for Beginners consist of fifty of the simplest exercises in English. These are followed by seventy-three Intermediate Lessons, in three series, a General Series, an Industrial Series and a Women's Series, the distinction being that for many of the lessons three types of material are provided, one of general interest, one of special interest to industrial workers and a third of special interest to women. Each lesson furnishes material for both conversation and reading. The Advanced Lessons consist of the Declaration of Independence and the Constitution, each paragraph being printed twice, once in a simplified form and again in the language of the original text. Six lessons are to be devoted to the study of the Declaration and twenty-four to the study of the Constitution.

These reading courses are also supplied with spelling lists, attractive pictures of noted patriotic Americans and of public buildings at Washington, and a chart showing the relations of the various branches of the Federal Government to each other. In addition to these, there is furnished a series of penmanship sheets.

Helpful Bulletins

It is assumed that this work of instruction shall be carried out through the public schools. The methods of ascertaining the nature of the local task, the discovery of candidates, the scheme of organization, and a variety of practical hints in answer to all sorts of questions likely to arise, are given in the government bulletin entitled, *Suggestions for Securing and Holding Attendance of Foreign-born Adults upon Public School English and Citizenship Classes.* A similar bulletin provides *Suggestions for Americanization Work Among Foreign-born Women,* which shows how appeal may be made to their natural interests, what qualifications are desirable in the teachers, how teachers may be secured, what equipment is necessary and how the interest of the pupils may be sustained. Another bulletin contains full, detailed suggestions for teaching the various courses. A leaflet also is supplied suggesting various ways in which women's organizations may help in Americanization work.

For purposes of publicity, a syllabus of the naturalization law has been prepared, describing clearly, step by step, the procedure whereby all of foreign birth may become American citizens. A pamphlet contains reprints of an address by Franklin K. Lane, and an extract from his report on Americanization and a copy of the Smith-Bankhead Americanization Bill. Large posters in many languages announce to the foreign-born the opportunities offered them in Americanization classes.

It is realized that Americanization is something more than learning to read and write and speak English. The material provided for the lessons consists of classic selections embodying ideals of thrift, honesty, fidelity, and other such sentiments found in the best types of citizenship. The government also stresses the importance of developing in connection with these classes a sense of neighborliness.

The Community's Part

"More and more it is becoming evident that the Americanization work which is really successful is that in which there is evidence of a genuine feeling of brotherhood and sisterhood between the native born and the Americans in the making. The teacher alone, no matter how successful she may be, cannot give to those in her classes the feeling of being welcome which is the right of every foreign-born man and woman who earnestly desires to become a naturalized citizen and who is willing to make the necessary preparation. The teacher's friendliness and interest must be matched by that of the community in general. If every American-born man, woman, and child in a community would show genuine interest in one foreign-born person with whom he comes naturally in contact—the fruit dealer, the shoe repairer, the housemaid, the schoolmate—and demonstrate by his own life the true ideals of America while making an effort to bring the immigrant into contact with the public school and other agencies provided for his instruction in English and his enlightenment as to our institutions and ideals, the problem of Americanization would be quickly solved. Here are some specific ways in which this may be done:

"Hold the classes at times and places most convenient for those who attend. If the foreign-born object to classes, organize them into clubs.

"Plan from the beginning of the course to hold commencement or graduation exercises when the certificates

of graduation issued by this department and the public schools are to be received, and aim to present a program which will not only introduce the new citizens to America, but introduce Americans to the new citizens. To that end make use through the year of those worth-while things which the immigrant can contribute to American life, as well as acquaint him with American customs and ideals new to him.

"The immigrant desires not only to learn the language of America, but to share its social life. Substitute for the low-type commercialized amusements open to him community gatherings where native and foreign-born may mingle and become acquainted through typical American games, with decorations, refreshments, and hospitality as carefully planned as for a purely American social gathering. Many of the foreign born, accustomed to old-country standards of courtesy and decorum, are unwilling to substitute for them the only kind of 'good time' to which they are welcome—that of the cheap dance hall—but are touchingly eager to learn of the better sort of social life to be found in this country. After a few gatherings planned and supervised by teachers and social workers, the students will be glad to share in the preparation and expense.

"With the help of civic, women's, church, and racial organizations, organize music clubs, boys' clubs, sewing circles, millinery classes, girls' clubs, and mothers' clubs. Make possible a club and clubroom for single men and men whose families are still in the old country. Many of these men are longing for a home center and their enforced living conditions are as horrifying to them as to the Americans who visit them."

The Church's Part

It is in this phase of the work that the church may cooperate most effectively, by providing a place for social intercourse, games, entertainments and clubs. The climax of the course in Americanization comes at graduation.

The task is not complete, however, until the candidate has become naturalized and has been formally welcomed into the fellowship of other Americans. It is suggested that a very appropriate feature of the Fourth of July celebration may be a public meeting in which such a welcome is extended. A program for such a meeting is also suggested. An outline of a program to be followed is printed herewith, together with suggestions as to where material may be found. Here again is a place where the church may cooperate in conveying the assurance of friendliness and good will.

PROGRAM

FOR

WELCOME TO NEW CITIZENS

(Guests of honor: Families of new citizens and previously naturalized citizens)

1. Orchestral or band selection
2. Invocation
3. Two-minute addresses of welcome by Mayor
   Superintendent of Schools—with invitation to all foreign-born not now attending, to join public-school classes
   Prominent naturalized citizen
4. Response—new citizen
5. Music
6. Address—most prominent person who can be secured
7. Music—High School Glee Club
8. Entertainment feature
9. Reading of "The American's Creed"—entire audience, led by officer of a patriotic organization
10. Presentation of souvenirs to new citizens
11. One-minute invitations to join civic organizations—by their representatives attending exercises
12. Benediction
13. Orchestral or band selection

RECEPTION WITH REFRESHMENTS

[1] Suggested by Bureau of Naturalization
U. S. Department of Labor

The American's Creed

I believe in the United States of America as a government of the people, by the people, and for the people, whose just powers are derived from the consent of the governed; a democracy in a republic; a sovereign Nation of many sovereign States; a perfect Union, one and inseparable, established upon those principles of freedom, equality, justice and humanity for which American patriots sacrificed their lives and fortunes.

I therefore believe it is my duty to my country to love it, to support its constitution, to obey its laws, to respect its flag, and to defend it against all enemies.

—*William Tyler Page*

General Suggestions from which to Make Selections for Programs for Welcome to New Citizens

MUSIC

Typical American songs
- Indian songs in costume
- Southern melodies
- Home songs
- College songs
- Patriotic songs

Town or school orchestra or band
High school glee club
Choral society
Chorus of Chamber of Commerce, Rotary Club or other civic organization
Church choir or quartet
Well known soloist (vocal or instrumental)
Good phonograph music, preceded by interesting information concerning compositions and composers
Pipe organ selections

SUBJECTS FOR ADDRESSES

The Old and the New Spirit of America
True Patriotism
The Meaning of Americanism
The Ideal Citizen
The Responsibilities of the Citizen
The American Public Schools
The Returns Expected from the Foreign-Born for Free Schools
Character and Purposes of Instruction for the Foreign-Born
New Citizens in the Making
The United States and the New Citizen
The State and the New Citizen
The Community and the New Citizen
The Community's Interest in Citizenship
The Duty of the Citizen with Respect to the Community
The Duty of the Citizen with Respect to the Schools
The Duty of the Citizen with Respect to the Law
The Duty of the Citizen with Respect to the Church
The Duty of the Citizen with Respect to the Nation
The Reading of Good Books
The American Citizen and the Dollar
The American Spirit as Expressed in the writings of Foreign-born Citizens

ENTERTAINMENT OR OTHER SPECIAL FEATURES

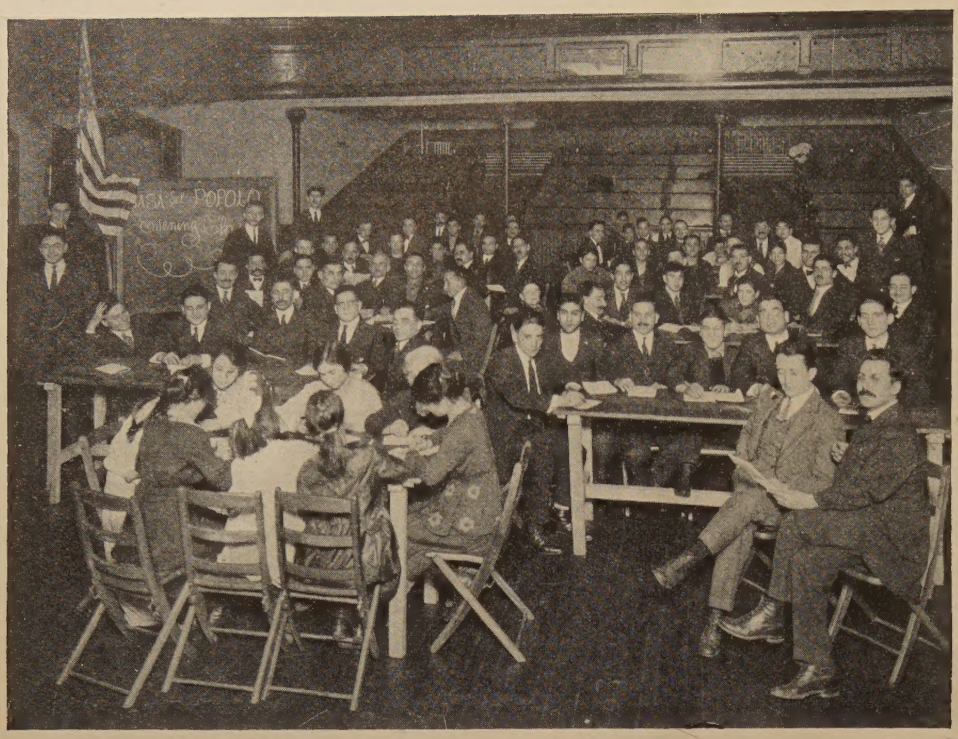
Readings
Travelogues
Appropriate motion pictures
Tableaus—different patriotic organizations representing main periods of American history, with appropriate songs by audience
Appropriate playlet given by a civic or other club
Flag drill by school children or by patriotic organization
Demonstrations of physical education—high-school girls and boys
Pageant by public-school pupils
Health play—primary grades
Building the flag, or other demonstration—Boy Scouts
Typical Scout meeting—Girl Scouts
Living pictures—representations of famous paintings of great characters in American history, or of historical subjects
Special session of naturalization court staged on platform of auditorium
Life stories by local naturalized citizens who have made good
To the Colors—American Legion
Formation of New Citizens' Club

SOUVENIRS FOR NEW CITIZENS

Embossed and colored prints of the American's Creed, and its story
Guide-book to city
Small silk flags
Letter of welcome
Flowers
Badges or buttons
Appropriate gift books
Small framed pictures of George Washington or Abraham Lincoln
Neatly printed cards of appropriate quotations framed in passe partout

SOCIAL FEATURES

Banquet, dinner, or supper
Reception with refreshments



Learning to Speak and Write Good English at a Church Night School. Courtesy of A. M. D. Riggio

The Foreigner
A Problem or an Opportunity?

By Fred H. Rindge, Jr.

"THE trouble with a lot of you Christian people is that you shove us foreigners off into a colony by ourselves and call us a problem instead of mixing up with us and helping us become decent American citizens!" This from the leader of a large foreign community. What a challenge!

There are approximately 14,000,000 foreign-born in America today, only half of whom are citizens. Add 22,000,000 more of foreign parentage, and you have one third of our entire population. And the criminality of those of foreign parentage is almost three times as great as that of the aliens themselves! In this fact there is little cause for pride and much cause for humility. We must admit that the foreign leader was not far from the truth.

What are we going to do about it? True, we are receiving only one third as many immigrants now as before the war, due to our restriction law. But the new quota permits over 357,000 people to come this fiscal year and swells the numbers already with us. How many churches and Christian organizations in America have really seen the problem and seized their opportunity?

This great human problem will be solved not by statistics, but by Christian service. True Americanization implies the Americanizing of the American, as well as the foreigner. Let us forget prejudices, forsake our false idols of racial superiority and *get busy!* What the foreigner wants is not paternalism, but brotherhood. Those who claim God as *Father* surely must acknowledge these folks from other lands as *brothers*. "Other sheep I have which are not of this fold—these also must I bring."

Dr. Peter Roberts has said: "If I were to ask, 'What is Americanization?' I am sure we would have many diversified opinions. It is not wealth or extent of territory that enters into it. But the prime elemental part of Americanization is a spirit in accord with certain principles laid down by our fathers, and a willingness on the part of the subject to work heartily in favor of these principles, believing in them as the means by which humanity is to be saved and perpetuated. Follow this principle and I believe you will find that a large number of people coming into the United States are better Americans than many who are already here."

When we ask a foreigner to become naturalized, how foolish it is to expect him to forget all his old-country ideals and customs! It would be just as sensible to ask a newly married man to forget the ideals and customs of his parents. But we do expect the newly married man to honor, protect and be loyal to his wife, and this we expect of the new citizen in his acceptance of America. Similarly, we expect both husband and wife to contribute something to their new home—to enrich each other's life. So with the foreigner, he brings more than problems. He brings contributions to our nation. The task of Christian people and organizations is to encourage him to make his contribution, and to provide fair conditions of life and labor in which his contribution may grow and ripen to a full fruition.

True Americanization implies not merely education but cooperation, fellowship, good will, sympathy, understanding. Therefore, the very term "Americanization" is a misnomer. The big task of our churches and social organizations is not merely teaching English, citizenship and other subjects, but it is helping foreigners to help themselves, to assist their fellows and, amazing as it may seem, to *help us native Americans*. Who can study the art, literature, history and traditions of Europe without realizing that these newcomers—new in residence, old in experience—can teach us much? I recently visited twenty-three of their countries, and returned, I trust, a better American because of increased admiration of the peoples of other lands!

Have you ever witnessed the remarkable folk dances, entertainments and pageants of certain racial groups? Expressing themselves in the songs, poetry and folklore of their forefathers, helps keep alive the best traditions and ideals of the old country. The roots of democracy are not here in America. They are in the fatherland of the Pilgrims and Puritans; or in the far-away Balkans—countries under the heel of the Turk for five centuries, but where love of liberty never died; or Poland, oppressed

for hundreds of years by three greater powers, yet emerging at last a united people. Since when have *we* had a monopoly on democracy? Is it unreasonable to suppose that these people from lands across the sea can contribute to a greater democracy—a more Christian democracy than America has yet realized?

Much can be done in our churches, missions and parish houses to welcome those of other races. More can be accomplished in places where they live, work and spend their leisure! Service may be projected into homes, boarding houses, shops, foreign clubs, lodge rooms, pool halls—in short, *wherever folks are.* Even if activities are not carried on in these places, announcements may be posted there to advantage. In one town twenty-five bulletin boards are placed in pool halls frequented by foreigners, and are constant advertisements. In many cities certain churches are "brothering" particular foreign groups, and specific church organizations are supplying volunteer workers for religious, educational, social or athletic activities. These leaders, to be successful, must be sympathetic, patient, imaginative, earnest, enthusiastic, regular and punctual.

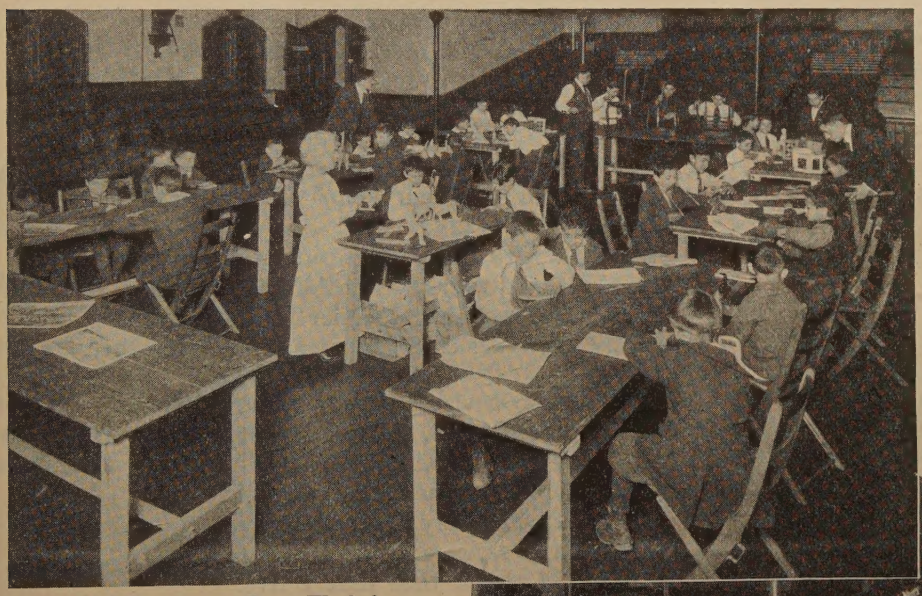
Often most valuable teachers are discovered and trained among the foreign people themselves. They wield an immense influence. It is for us to determine whether that influence shall be good or bad. Some cities have organized Advisory Councils or cosmopolitan committees of selected racial leaders, and great is the service of these groups. How well adapted they are to promote constructive celebrations of foreign as well as American holidays!

A Christian worker thus describes one of many events which he has been promoting through the people themselves: "It was a sacred concert by the Russian Church Choir of about twenty-five men, women, and children. The voices were wonderful—especially the deep bass voices of the men. An interpreter described each phase of the church service, after which it was sung in Russian. The same plan was followed in the singing of folk songs. As a musical evening it was exceedingly fine and instructive. We have much to learn from the music of these people. After the performance the volunteers served refreshments and visited with the Russians. This fellowship was the most important part of the evening. We are never going to solve the Americanization problem until we unite on a platform of friendship in our everyday dealing with the foreigner!"

Many other activities are proving successful among the foreign-born. Legal aid and reliable information as to savings and investments can be given by some of our Christian lawyers and bankers. Thrift campaigns can be led by business men and insurance agents. Exhibits of the handiwork of the people—laces, wood-carving, embroidery, basketry, etc., encourage the creative art. Health and safety campaigns, athletics, boys' camps and clubs promote the physical welfare and develop character. Socials, father and son banquets, song contests bring foreign and native-born together. Definite religious and personal work can be done without proselyting.

The Y. M. C. A. and Y. W. C. A. are to be commended on making their program of service with foreigners really world-wide. Representatives of these Associations are serving emigrants in countries of origin, at ports of embarka-

(Continued on page 478)



Industrial Department Every Week-day Afternoon

The Jefferson Park Parish, situated in what is known as "Little Italy," in New York City, is doing a splendid work in the making of new citizens. Classes are held in many subjects. Among them is one in Citizenship which results in many people getting their naturalization papers. The men, women, and children who come under the influence of the work in this parish are learning to become broader thinkers, finer workers, and better citizens.

The Girls are Happy in the Sewing Class

Courtesy of A. M. D. Riggio

Worship Program[1]

Arranged for Young People of High School Age

By Florence A. Boyce

APART WITH GOD

"AND Jesus went apart." This picture of the Master brings into relief the secret springs of Power which fed and sustained that flood-tide Life of Service with Men.

Prayer – Communion – Worship
Love – Power – Service

In this double trinity of abundant living lies the message of this vacation program. As we "go apart" among the hills, beside the streams, to re-find, to renew ourselves, this double experience may be ours:

Through Nature, finding God,
Ourselves, our Fellow men.

Worship is the Conscious Response of the Soul to God

1. Call to Worship

Quiet Music: Refrain, *Holy, holy, holy,* etc., from *Day Is Dying in the West.*

Leader: The Lord is in his holy temple.
Let all the earth keep silence before him.

Response: O come let us worship and bow down,
Let us kneel before the Lord, our Maker.

2. Responsive Reading, *A Forest Hymn.*

Leader:

The groves were God's first temples. Ere man learned
To hew the shaft, and lay the architrave,
And spread the roof above them—ere he framed
The lofty vault, to gather and roll back
The sound of anthems; in the darkling wood,
Amid the cool and silence, he knelt down
And offered to the Mightiest solemn thanks
And supplication.

Response: (Senior pupil or in unison):

Ah, why
Should we, in the world's riper years, neglect
God's ancient sanctuaries, and adore
Only among the crowd, and under roofs
That our frail hands have raised?
Let me, at least
Here, in the shadow of this aged wood
Offer one hymn—thrice happy if it find
Acceptance in his ear.

Hymn: *Worship* (first stanza; tune, Solitude).

All:

May the deep quiet of the wood,
Beauty of bird, and flower, and tree,
Stillness and calm of lake and stream,
Call us to worship thee.

Prayer: Leader (or Unison Prayer)

Father, thy hand
hath reared these venerable columns,
Thou
Didst weave this verdant roof . . .
Fit shrine for humble worshiper to hold
Communion with his Maker . . .
Be it ours to meditate
In these calm shades thy milder majesty,
And to the beautiful order of thy works
Learn to conform the order of our lives. Amen.

3. Presentation of Theme.

(See note at end of the program.)

4. Instrumental Music

Piano Solo: *Song Without Words,* Felix Mendelssohn.

Hymn: Still, Still with Thee (solo or vocal duet by senior pupils, arranged from *Song Without Words,* by Mendelssohn):

Still, still with thee, when purple morning breaketh,
When the bird waketh, and the shadows flee;
Fairer than morning, lovelier than daylight,
Dawns the sweet consciousness, I am with thee.

5. Responsive Service. *Praise and Prayer.*

Prayer Hymn: *O God, I Thank Thee for Each Sight.*

All (to be read reverently):

O God, I thank thee for each sight
Of beauty that thy hand doth give,
For sunny skies, and air and light;
O God, I thank thee that I live.

Response: refrain, *Holy, holy, holy,* etc., from *Day is Dying in the West* (sung by all).

Holy, holy, holy, Lord God of Hosts;
Heaven and earth are full of thee,
Heaven and earth are praising thee,
O Lord most high!

Hymn: *Still, Still with Thee* (solo or vocal duet by senior pupils; second stanza).

Alone with thee, amid the mystic shadows,
The solemn hush of nature newly born;
Alone with thee, in breathless adoration,
In the calm dew and freshness of the morn.

Prayer Hymn: (second stanza; to be read reverently.)

All:

That life I consecrate to thee,
And ever, as the day is born,
On wings of joy my soul would flee
And thank thee for another morn.

[1]Copyright, 1923, by Florence A. Boyce.

Response—All: *Holy, holy, holy.*

Poem: *At Evening* (read by a senior pupil).

When sunset turns the lake to gold, beneath the sky's warm blue,
My eyes can almost look on God, so near his presence steals,
I feel a sudden, tender thrill, the same a dreamer feels
Who wakes from some vague reverie, to find his dream come true.
I find God's smile in every tree, I know his kind eyes shine
Where clouds are parted in the west, the misty scented air
Is like a voice that calls to me, and lifts my soul in prayer
And—almost—as the twilight grows, I feel his hand in mine.

Hymn: *Still, Still with Thee* (third stanza).

All:

When sinks the soul, subdued by toil, to slumber,
Its closing eyes look up to thee in prayer;
Sweet the repose beneath thy wings o'ershading,
But sweeter still, to wake and find thee there.

Prayer Hymn: (third stanza; to be read reverently).

All:

Another day in which to cast
Some silent deed of love abroad,
That, greatening as it journeys past
May do some earnest work for God.

Response—All: *Holy, holy, holy.*

6. Unison Prayer.

Grant us grace to refrain from all sinful deeds and thoughts, to surrender ourselves wholly unto thee, and to keep our souls still before thee like a still lake; that so the beams of thy grace may be mirrored therein, and may kindle in our hearts the glow of faith, and love, and prayer. May we, through such stillness and hope, find strength and gladness in thee, O God, now and forever more. Amen.

7. Hymn, *Worship* (second stanza; tune, *Solitude.*)

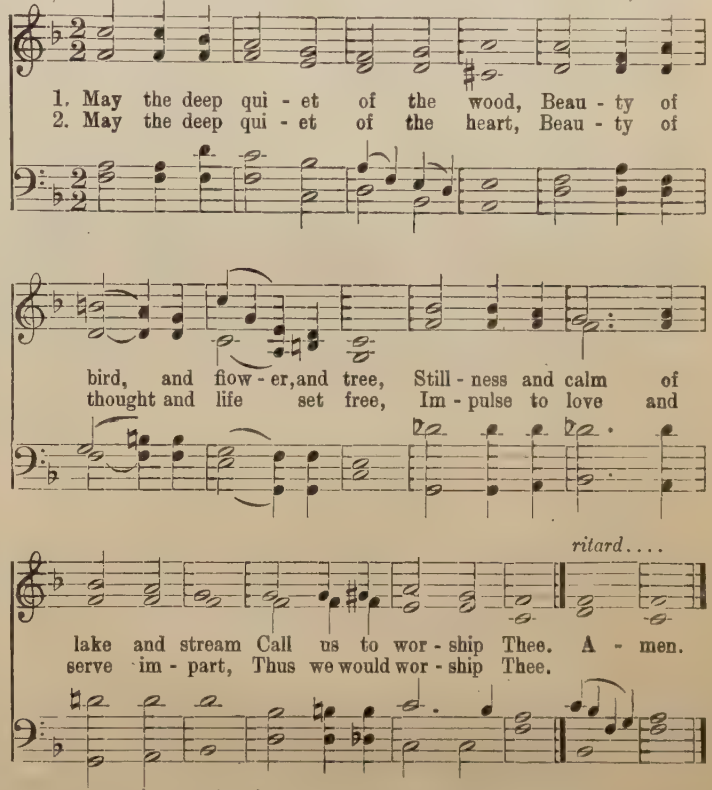
All:

May the deep quiet of the heart,
Beauty of thought and life set free,
Impulse to love and serve impart,
Thus we would worship thee. Amen.

WORSHIP

"SOLITUDE"

Florence A. Boyce, 1921 — Bliss M. Wiant, 1922


1. May the deep qui - et of the wood, Beau - ty of
2. May the deep qui - et of the heart, Beau - ty of
bird, and flow - er, and tree, Still - ness and calm of
thought and life set free, Im - pulse to love and
ritard....
lake and stream Call us to wor - ship Thee. A - men.
serve im - part, Thus we would wor - ship Thee.

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Note: Some personal experience of the leader in God's out-of-doors will best introduce the hymn, *Still, Still with Thee.* The discovery, at sunrise, of a mountain lake in the Adirondacks, during a conference at Silver Bay, Lake George, was the inspiration of the hymn, *Worship.* Nature pictures, imparting the atmosphere of worship, may be used to advantage.

In developing this worship program parts of *A Forest Hymn* by William Cullen Bryant have been selected for the responsive reading and the unison prayer; the author of the prayer hymn, *O God, I Thank Thee for Each Sight* is Caroline Atherton Mason; Harriet Beecher Stowe's hymn, *Still, Still with Thee,* is used in the responsive service. The poem, *At Evening,* is by Margaret Sangster, and the unison prayer, which precedes the singing of the second stanza of *Worship,* is by Joachim Embdon.

"WE are the nation's builders.
If we strive with heart and hand
and brain to raise the walls
And glorify the temple, we but yield
To conscience that, with unrelenting voice,
Guides us to justice; and the house we build
Must be the house of justice.
Light and law
Shall shine within its portals.
Let it be
A palace worthy of the Lord, whose love
Smiles on no worthless effort.
And unless
He build with us our labor is but vain;
And our achievements, howsoever brave,
Are like the splendors of a sunset cloud;
And howsoever high the house we build,
And bright with grandeur, 'tis but a Babel
Tower,
A monument of folly and of shame."

—From *An Ode to America,*
by JUDGE DANIEL J. DONAHOE, *in*
The Journal of American History

"Come unto me, all ye that labor and are heavy laden, and I will give you rest."

Three Hours in Palestine

By Sarah Elizabeth Bundy

A DEVOUT woman to whom a daily reading of the gospels has become her very source of sustenance laments because the modern young people do not feast upon her manna. A Christian minister grieves that his parishioners turn to the claptrap of Sunday supplements and neglect the Word of God. A church-school teacher struggles futilely to inspire teen-age boys to appreciate the values of memory verses or careful Scriptural study. And yet, deep in the heart of each—the gay young debutante, the harassed business man, the unruly boy—lies a longing to understand Christ's message, to comprehend more fully the life and teachings of the Man of Galilee.

Perhaps one night, moved by that spirit of searching, "She" proposes to Bob that they "hop in the car and go out to the Pilgrimage Play." "Let's see what it's like, anyway," she wheedles; "we can leave after a little, if it's too pious." Meanwhile, the bank president comes home with two tickets and casually veiled suggestion, "Suppose we drop over to the Pilgrimage Play and see what they are doing. Our bank has been underwriting a share of the expenses and I'm a bit curious to see what it's all about." Jimmy had no option. "Dad and Mother simply railroaded the deal," as he confided over the telephone in grudgingly cancelling a "movie date."

So they all arrived: Dad, Mother and Jimmy in time to discuss the seating arrangement in the natural amphitheater, to comment upon the cushioned benches and acknowledge that the printed announcement substantiated its claim to comfort and capacity, to speculate on how much it cost to keep up the five acre tract all the year around when the season continued only two months, and to note the varied types composing the gathering audience. The banker and his wife arrived during the organ prelude. Immediately bond valuations and strategic locations for branch banks gave way to the spell of mystery and expectancy which entered his heart. "She" and Bob, of course, blew in breathless just as the curtains parted and stood, at first impatiently, but presently unconscious of inconvenience, through the scene in Bethlehem.

Countless other personalities, rich folk, poor folk, Christians, non-believers, searchers, dilettantes, comprised the assemblage that night and all the other nights preceding and following in the third annual season of the Pilgrimage Play, depicting the life of the Christ. Some evenings, as on this occasion, a full moon rose slowly behind the hills, silvering the slopes and flooding into beauty tiny clefts and hollows of the natural background. Other nights myriad stars shone golden clear in the illimitable roof above. Always the crickets lent an undertone to the orchestra and invariably the audience gave itself unreservedly, if at first reluctantly, to the spell of unfolding Personality.

Some readers of these pages have witnessed the Passion Play at Oberammergau. No comparison can be made, however. Southern California is not Southern Germany; Hollywood though famous, too, but little like the village of Bavaria; Henry Herbert not Anton Lang! Small wonder, however, that the performance has been heralded throughout the nation as America's Passion Play.

On July tenth of last year it entered upon its third summer season, with nightly performances six times a week. Incorporated as a non-profit enterprise, it has zealously avoided commercialization. Over one hundred and fifty persons comprise the force of players, office help and mechanics. The weekly budget has been met regularly, while subscriptions from patrons and founders will carry the general expenses until such time as the organization can become completely self-supporting.

Perhaps the best statement of purpose may be made by quoting the official publication of the management:

"In approaching such a sacred task as the transposition into actable dramatic form of the greatest drama that was ever written, the record of the most spiritual life that was ever lived, it seems necessary to give to the public a comprehensive explanation of the method of transposition of the Gospel words. To bring this great world drama into the limited time of an ordinary theatrical performance, very slight transpositions of time and place had to be made, which would not otherwise be necessary, and some beautiful parables pertinent to the plot and dear to the hearts of all who love His life had to be omitted, but the entire gospel record of His life is here given in less than three hours, with the exception of the allusion to His childhood in Luke II.

"It is with the greatest care that the words of Jesus have been given to the character that portrays the part. Every word spoken in the part of Christ, the Messiah, is according to the Gospel, or Good News, as it has been handed down to us through the centuries. No single word has been added or altered, and the transpositions of phrases that have been made in the interests of dramatic sequence have probably not been greater than those made by the various compilers and translators of the record, according to students of the history of the original Greek text, both theological and academic.

"A serious problem presented itself in the choice of which book of the Gospel should be used. The main duty of the transcriber of such a sacred work is to indulge in no personal preferences, predilections or opinions. It is with the utmost impartiality that words and episodes are taken from all four books of the Gospel. Where they are not entirely in accord, preference has been given to those passages that seemed best to weld all the records into a consistent and dramatic whole.

"With consummate art has the musical setting been subordinated to the whole, so that it does not intrude upon the simplicity of the scenes in the wilderness, where Jesus is shown teaching the simple fishermen his doctrine of love and faith; it lends emotional contrast where this is needed and breathes an esoteric spiritual message throughout, and the subtle harmony reaches the soul without ever intruding itself upon the consciousness as a musical composition."

From the Prologue of Prophecy—in Bethlehem—to the Epilogue of Promise—the Ascension scene—nothing jars. This last particularly with only slight alteration might have approached the ludicrous instead of preserving an exquisite beauty which transcended mechanical skill of lighting effect. One does not want to know by what marvelous device the cloud is made to ascend up the canyon, while the Christ, following the mountain trail, disappears in the midst of it. Individuals will vary in their degrees of sympathy with minor episodes, of course, but the artistic unity and sincerity of presentation cannot be questioned.

Only such liberties with the text have been taken as genuinely enhance the force of actual happenings. The Mary Magdalene theme is the chief one changed. We meet her first at the River Jordan in Scene I when the company of John's disciples gather for baptism. Laughing wantonly at the wilderness prophet's plea for repentance, she nevertheless discloses thus early her consuming desire to find peace which only the Messiah can bring. When "the Lamb of God" appears she accepts him less readily than the multitude, but slowly and steadily her devotion grows until it becomes an all-consuming passion.

No one scene can be selected for special eulogy. To one person the healings in Samaria mean most when, without identifying tune or words, through memory there drifted inevitably,

> "At even, ere the sun was set,
> The sick, O Lord, around thee lay;
> Oh, in what divers pains they met!
> Oh, with what joy they went away!"

But to another, unmoved by the transfiguration or resurrection scenes, the greatest inspiration lay in those few quiet moments when Jesus sat among his disciples and responded to their plea, "Lord, teach us to pray even as John also taught his disciples." His answer, of course, quoted Matt. 6:5-15, and his dramatic transposition of the first verse of Luke 11 to precede the reply serves as illustration of the kind of adaptation made in the transcription. Critic indeed he would be who questioned the appropriateness of such blending.

More liberty was taken in the crucifixion scene, but again only a literalist would prefer to see the physical form of the Master hanging upon the cross rather than receive the less revolting but none the less impressive effect of Jesus crushed beneath the weight of the cross brought by the rabble and, when it had been raised again by Simon the Cyrene, to see him shoulder the massive instrument of torture and, bearing it, utter, "Father, forgive them, for they know not what they do."

Thus a review might continue. The Court of Herod Antipas, the triumphal entry into Jerusalem, the Garden outside the City, the Hall of Judgment, the Ascension scene of surpassing beauty and delicacy—who shall choose among these great episodes, each presented with a fidelity to the spiritual truth which only genius and sincerity can combine to render. Lighting and color effects, costuming and stage setting leave little to be desired.

Alike might the various persons of the play be discussed at length, yet one failed to regard them as actors and thought of them as interpreters making real the life and times in ancient Palestine. Because the program wisely left character and player unidentified, this impression is accentuated. One cares but little who John the Baptist is ten months of the year, for one met him this season as a "Voice crying in the wilderness," making real to human hearts that great forerunner of the Christ. Likewise, he who played the part of Judas brought a new understanding of animate greed and yet led every one better to appreciate the irresistible force which seemed to bear him on to his own perdition. What Peter lacked in physical fitness for his rôle, he partially overcame through histrionic ability in impersonating the impulsive disciple. Herod, Caiaphas, the opposers and the believers, practically each and every one was well cast. Leading them all and producing a reality of portrayal so disengaged from his own individuality as to make comment seemingly a sacrilege, Henry Herbert rises above mere acting and achieves the almost unbelievable. Evidently they are real artists indeed who have sacrificed the larger salaries which most of them could command in standard companies to spend eight weeks under the stars of heaven in a religious service.

To be sure, trivial criticism might be offered, but the salient fact remains: in three hours, unconscious of human artifice, hundreds of people dwell once more in the Holy Land and hear and see as most of them have never heard or seen before the message, the life, of the Master.

Exiting with the crowd, Jimmy may talk about trivialities, the banker may consult his watch and recall the early appointment on the morrow, and "She" may chatter flippantly a bit just as a pretense as Bob guides her down the stairs and winding paths. Nevertheless, in each heart there has registered an experience never to be forgotten. The ravine among the hills has been a veritable mount of vision from which no one can return quite the same person who ascended the mountainside three hours previously.

The Patriot's Ideal for a New Age

By Ernest Bourner Allen

TO Christianize the present social order and its thinking is a tremendous task. Every age has had one of the same sort. There are great public questions, some of them age-old and others born today, on which men have diverse views, or else—what is more pathetic and dangerous—NO views. It is the task of the Christian prophet to replace indefiniteness by clearness, and to substitute Christian ideals for those which are faulty and low. The list of "problems," as we delight to call them, is a long one. Racial hatred, over all the world, must be overcome. The forces of lawlessness must be controlled. The tidal movement of noble ideas must be carried to earth's remotest bound. The white race must base its leadership, if it retains it, upon the most neighborly helpfulness. The sex problem must become the concern of every home and not be left to the vicious and designing. War must be outlawed—put upon the scrap-heap of civilization, where it belongs. The new knowledge must be related to all our thinking and incorporated in our Christian statement of the philosophy of life. Constructive Christian remedies must compete with the bizarre, revolutionary, or purely economic theories which abound today.

IN a little village amongst the Vermont hills a young woman, beloved by all who knew her, lay on her hospital bed suffering intense pain as the result of a perilous fall. As Fourth of July drew near the people in the community, fearing to disturb her, decided to celebrate the day in a near-by village. To them there was no celebration in their own village. But was there none? What finer expression of American spirit could there be than that of these kindly folk who showed such consideration for one suffering in their midst?

What more significant on such a day than that this kindness should be shown to one in whose veins runs the blood of those who, one hundred and fifty years ago, fought each other to the death but who now clasp hands in the warmth of friendship. For her father, an Englishman, became an American citizen only in his maturity, while her mother's people were among the first settlers in this country. Surely in all this broad land there was no truer commemoration of the spirit of the day than that in the hushed village among the Vermont hills.—ELIZABETH JENKINS.

What can the church school do to mold the thinking of the millions who never go to church? Too many people never read the Bible. They do not know the Christian ideal for human society. There is much difficulty and little time to talk with them about it. There are two methods for accomplishing the work: First, get the *man*. The need for personal evangelism is endless. The church must not forget the individual. It is sometimes charged with doing so; or else with doing *personal* evangelism and nothing more. It still remains true, of course, as Josh Billings said: "We shall never have an honest *horse* race until we get an honest *human* race." So the church is doing a most vital thing when it tries to "get the man." The church school is at the springs of opportunity when it seeks to reach the child. Second, the church must get the *mass*. It is one of the tragedies of history that men will often do in the mass what they would not do as individuals. This explains the action of the mob. It makes it possible for corporations, as an impersonal entity, to do what its individual stockholders would hesitate to do for themselves. We need to apply Christian principles to "mass action" and control the psychology of a mischievous *esprit de corps*. What should be the Christian prophet's ideal for reconstruction? The student of history sees that there are cycles in the recurrence of certain ideas, philosophies, forms of government and what not. Given certain conditions, we are apt to have similar reactions to those which prevailed when similar conditions were found. After war—any war—there are unearthed evidences of colossal and selfish graft, there are waves of terrible lawlessness, there are economic readjustments which cause suffering. Business statisticians point to cycles of depression and of prosperity, failures and expansions, "easy" money and "tight" money. Other ages have had to face the task of reconstruction with these grave moral emergencies involved. It was so in the fifth century after the fall of the Roman Empire; and in the fifteenth century after the fall of Constantinople. The formulas which history gives us for reconstruction are neither simple nor reassuring. It is so today. Therefore every petty philosophy, every bizarre sect, every odd dressing of thought, every fantasy of morals which has just enough truth to float its particular fallacy, is capitalizing the present world-situation for its own profit. We must not confuse reform and revolution with the Christian panacea, which is *the regeneration of the man and the mass*.

There is a striking parallel between the situation today and the times of Ezekiel the prophet. The world was smaller then, but the sixth century, just before the fall of Jerusalem, was not unlike our own. All the political powers of the western half of Asia, save Tyre, had been overrun by Assyria. Then Assyria fell before Babylon and Babylon before Chaldea. The militaristic nations went down like a house of cards. Preparedness did not save them. Before Jerusalem fell, the little states of that time had been oppressed and exploited by "the Powers" that were then! How was the world to be rebuilt? What could a Christian patriot do to help? Upon what fundamental convictions must he stand? Ask Ezekiel and study his times and his message. Four points he stresses: (1) God's rule is absolute, (2) God's will is supreme, (3) God's restoring mercy is certain, (4) Repentance and humiliation are indispensable conditions of restoration. He applies the rule of holiness to the

(Continued on page 478)

Men's Work in College Communities

Types of Churches

The following bulletin has been issued by one of the denominational commissions on men's work. We reprint it here because of its general interest and would call especial attention to the various examples of men's work in college communities. Articles on men's work in rural and city communities have appeared in THE CHURCH SCHOOL for September and November 1922.

— The Editors —

CHURCHES located in similar communities face similar problems. Similar problems generally have similar solutions. The men's work is one part of the total program of the church which follows certain lines defined by the type of community in which the church is located. Communities are conveniently divided into four general groups—rural and village, city, college and resort—each presenting special tasks for the men in the churches.

The adaptation of the work of the church to these different groups does not mean that the church needs to become a class church. The task is to link the special group which the church serves to a fellowship that is world-wide, and to do this, the church must adapt its organization and its programs of worship, education, and institutional action to those forces which produce the special group. *What's On the Worker's Mind?, The Soul of an Immigrant, One Thousand Homeless Men* and *Cooperation Among Farmers* are titles of books which voice the group mind.

The Student Situation

A passionate sense of reality

A courageous belief in change

A hero worship which goes out to those who dare

A firm hatred of all insincere and illogical thinking

A supply of energy which is satisfied only by action

A capacity for idealism which is world-wide in its inclusiveness

A social instinct which seeks satisfaction in fraternities, clubs, and student associations—

Such are the characteristics of the members of a student community.

Making the Church a Masculine Organization

The student is hungry for brotherhood. All the fraternities and student organizations bear eloquent witness to the fact. Can a church be a brotherhood when "in the bivouac of life you will find the Christian soldier represented by his wife?" Can the church be attractive which is mainly a preaching station for a great pulpiteer? We admit that the student is hungry for brotherhood and we think that we can feed his soul with great sermons. On one Sunday afternoon in a western college town the men of the churches invited the college students to a meeting conducted by laymen. The principal speaker was a prominent Christian layman of the state. There was a compelling power in the occasion which had never been equalled at any similar meeting in the town. Have we not here an undeveloped resource for making the church attractive to the young men of the college?

The Catholic Church through the Knights of Columbus is able to present a united front to the Catholic men of the colleges and universities. The Knights of Columbus often hold open house for Catholic students. The appeal of such an occasion is very apparent. The Protestant churches would gain in power if there was an interdenominational league of Protestant men representing the churches in the college community which could open up its life to the men of the college. Protestant men are powerful if they will develop the ways and means whereby this power can be mobilized. In every community the interchurch league of Protestant men will be one of the pathways to Protestant power and service.

The Church as a Training School

The church can offer to the students membership in itself. Segregated religion has its limitations. The normal religious Protestant group is not a segregated group. It is neither a Y. M. C. A. nor a Y. W. C. A. It is neither a merchants' group nor a tradesmen's group. The normal Protestant religious group is made up of people of all walks of life, of all ages, and of both sexes, who have spiritual and ethical quality and who have historical traditions and an outlook into the future. Participation in this fellowship the church alone can offer and sooner or later we shall see that there is no complete Christian development apart from it. We are reaching the end of the period when the universities are asking for some rarified form of the church invisible.

Religious leaders have something to learn from the agricultural colleges. These colleges once tried to teach agriculture by classroom lectures. But the gap between the science of agriculture studied in a textbook and agriculture institutionalized on a farm was so great that few students bridged it. Now the colleges are producing a high grade of rural student by classroom work plus experience on a model farm. This principle should be applied to religious instruction. Classroom instruction in religion is valuable, but why not give to the student experience in a demonstration church? This, however, cannot be done unless the men of the local church are willing to share responsibility in the church with the students.

The Church and College Community Welfare

Around every college there grows up a civic community. It is made up of boarding houses, places of amusement, stores, and offices. It frequently has not been a fit place for decent young people. Upon the men of the church rests the responsibility of offering to the students a decent civic community in which to live. Unhealthy living conditions and places of low morality should not be tolerated in any community, but their influence is especially bad when placed alongside of a college or university where young people are training for future leadership.

Churchmen should cooperate with other agencies in making the community wholesome and healthy. They should arouse the public to adopt programs of community betterment. They should urge upon the city authorities the enforcement of the law. They should give to the students the inspirations and ideals of worth-while community projects so that they will carry them to their new homes after graduation.

How the Men are Organized in College Communities

Few men's organizations are formed entirely for the purpose of serving the student group. This is even true in the typical college community where the school is the dominant interest of the people. But the student situation is one of the responsibilities of churchmen which calls for organized effort on their part and various types of organizations are adapting their activities to meet student problems.

Interchurch Leagues. Churchmen in large cities have organized interdenominational federations, the members coming from all the Protestant churches in the city. Their purpose is to meet the challenge of the city which demands that the factional elements of the religious forces shall be "allied for common tasks." Most cities have a student group in their midst

and the Protestant men should present a unified front in meeting its needs.

Community Clubs. The community club in the college community is coming to have wide influence both for local welfare and the college group. It is composed of men from all churches in the community. They call upon the students and the faculty of the school to join them in a community-wide program and offer a good solution for the "town and gown" problem. A very successful club of this kind is found in Durham, N. H.

Denominational Organizations. In college communities where there are several churches of one denomination, some cooperative effort on the part of those churches in reaching the students belonging to their faith is exceedingly worth while. The men in the churches have sometimes sensed this opportunity and have organized denominational clubs. The membership is made up of men from all the churches of that denomination. An important phase of denominational work for students is the cooperation between the student's home church and the church serving the college. This cooperation can be secured by the use of letters of introduction to college pastors and occasional letters to the students themselves.

Bible Classes. The men's Bible class in the local church serves as an excellent group for reaching students. This is especially true of the young men's classes which furnish the nucleus for a group from the college. The Wilder Bible Class of the First Methodist Church, Manhattan, Kansas, is a good example of a Bible class which continues to function from year to year.

Brotherhoods. In the local church men's clubs and brotherhoods also have numerous powers to reach the students. These clubs frequently have student committees which are called upon to formulate the plans and programs of the club for the college group.

Exhibit of Men's Work in College Communities

EXHIBIT A

THE Community: A large suburban district with near-by colleges, universities, and trade schools.

The Church: A suburban church with membership of 1,000.

Men's Work in the Church: An organized Men's Club.

A Distinctive Feature of the Men's Work:

Foreign Students' Night. Through the efforts of several members, who were also connected with certain local Americanization Committees, the February meeting of the men's club has for three years been given over to entertaining the Chinese students in the near-by colleges.

Many preliminary arrangements were necessary in order to make the entertainments successful. Under a special leadership an approach was made to the professors in the colleges and through them a close contact was secured with the leaders of the Chinese student group. These foreign leaders from the several colleges were invited to a dinner given by the committee from the men's club and there the whole matter was threshed out. In the first place the committee had to convince their guests of the sincerity of their purpose and secure from them a real support. Also, it was necessary to select a time for the entertainment which would be convenient for all and when examinations and other events would not interfere. This was quite difficult, since there were several colleges represented, each having its own schedules and programs.

The names and addresses of the students who were to receive invitations were secured from these foreign leaders. A written invitation was sent to each student and with the invitation were also sent a post card for reply of acceptance and another card giving complete directions for reaching the church.

The entertainments were held in the large church-school room of the church. There were about twenty-five tables placed about the room and each was decorated with a vase of flowers and shaded candles. The tables had been previously assigned to different members of the club and at each table were several men and women representing the church. To this group three students were added as they arrived. Slips of paper were provided for each table upon which was to be written the name of the person and then pinned on the coat or dress. These little groups offered a very convenient and effective way to extend a friendly feeling toward the students.

The program was furnished by both hosts and guests. It was entertaining and also served as a portrayal of the friendly spirit which prevailed. The students sang several songs in their native language, gave comedy skits and juggling acts, and one student who had attended the Disarmament Conference in Washington gave a brief discussion of China's interest in the Conference.

The men's club provided both American and Chinese refreshments. Ice cream and cake were passed by young women of the church, while several of the students served Chinese tea, cakes, and candy.

These entertainments have had great success and the plan may be used with little adaptation for any group of foreign students.

EXHIBIT B

The Community: A city of about 35,000 population.

The College: A State University.

The Church: Membership of 500 supporting a Student Assistant.

Men's Work in the Church: An organized Men's Club. Bible Class.

Distinctive Features of Men's Work for Students:

The names of students are secured from the college records and through letters from the pastors of the students' home churches. Invitations to visit the church and have a part in its activities are sent to all students whose names have thus been secured.

Early in the college year a welcoming reception is held for the students. At this reception they are offered the freedom of the church buildings and equipment. They are urged to become associate members of the church, a membership which does not affect their affiliations with the home church. They are urged to help in the church school, to become leaders of boys' groups, etc.

The men's club has become famous among the students for its annual barbecue, held in the latter part of October. It is strictly for the men of the church and the college and unites the two groups in real friendship. These barbecues are held on the shores of a near-by lake.

A young men's Bible class in the church carried on an active campaign among the students at the time of a statewide prohibition election.

EXHIBIT C

The Community: Rural village.

The College: Agricultural college.

The Church: A community church with about 200 members.

Men's Work in the Church: A community club with a membership made up of local townsmen and the faculty and student group from the college. The two groups are united for worth-while action in the community and the "town and gown" problem has been solved.

Distinctive Features of the Men's Work:

Monthly Meetings. This phase of the club's activities is their business meeting, where they thresh out their problems and make plans for community welfare. Supper is served at these meetings and it is followed by instructive talks on local problems. These addresses are given by specialists who are well able to present the needs of the people. Such subjects as listed below have been discussed:

The Schools
The Youth of the Town
Recreation
City Government

Rural welfare
Public Health
The Church
Public Amusements
Homes for Students
Charity

Monthly Services for the Community. A second phase of the club's activities is its monthly services for the community. Below are listed some of the services which the men were able to give to the community:

Early in the fall a community picnic is held for all the people. At this picnic the various organizations in the village were given an opportunity to state their plans and purposes.

During the summer months vacation camps are provided for the boys and girls.

An institute for the rural population surrounding the village is held.

"Clean Up and Paint Up Week" and "Good Health Week" are observed.

The whole community is brought together on special occasions, such as Memorial Day, Fourth of July, and in a Christmas celebration.

EXHIBIT D

The Community: A Student Section of a large city.
The Church: Membership of 800.
Men's Work in the Church: Organized Bible Classes.
Distinctive Features of the Work for Students:

Religious. Student Bible Classes for young men and young women. Young People's Forum and Devotion Service at six o'clock each Sunday evening. An effort is made to enlist the active service of the students in the various departments of church work.

Social Service. During the opening days of the school year the various groups in the church make a special effort to help the students find suitable living quarters and to help them in other ways to become located in their new homes.

Opportunities are found where students can work outside of school hours with special emphasis on religious work, such as mission work, leadership in boys' and girls' clubs, etc.

Social Life. The parish house becomes the big home place for the student group. Here they become a part of the church family, joining in the parties, entertainments, church suppers.

Soon after the opening of the school year a reception of welcome is held for the students. The nature of these varies, but an effort is always made to have the students meet the members of the church and form friendships among themselves.

Fireside socials are held each Sunday evening at five o'clock. There they always find something to eat and some good people for an hour of Christian fellowship. This meeting is followed by a young people's forum at six o'clock.

There are hikes and picnics on holidays and Saturday afternoons.

On Thanksgiving, Christmas, and other occasions appropriate services and activities give to the students some of the pleasures which they would have in their own homes.

EXHIBIT E

The Community: College town with 2,000 population.
Type of College: Denominational.
Student Enrollment: 800.
The Church: A Community Church with membership of 816.
Men's Work in the Church: Organized Men's Union.
Distinctive Features of the Men's Work:

For the Students. The new students are welcomed to the community at the beginning of the school year by personal calls and entertainments. They are brought into close contact with a group of men who are anxious to make the community a better place in which to live and who are actively engaged in community welfare work.

An annual reception to all newcomers is held in cooperation with other groups early in the autumn. All the people of the town come together on this occasion and offer a friendly welcome to the newcomers.

Bible classes and study groups are provided for the students and the students themselves are enlisted in carrying out the active program of the church.

For the Local Church. The Union assumes complete charge of one Sunday evening service during each month.

Assumes charge of ushering at all Sunday evening services.

The Union raised by subscription for the local church one thousand dollars toward foreign evangelical missionary work.

For the Community. Maintains a Community Interest Committee which works in cooperation with the Chamber of Commerce.

Maintains a monthly banquet for the men of the community.

The Union has conducted for several years a community celebration on the Fourth of July.

Assumes direct oversight of all boys' work of the town and has advocated many local improvements for the benefit of the youth of the community. Playgrounds have recently been secured.

The Men's Union helps support a Boys' Work Secretary. This person is also secretary of the Men's Union and serves as superintendent of the church school.

Suggested Calendar for Men's Work in College Communities

SEPTEMBER

Application of the objective "All the Men of the Church at All the Work of the Church." Setting up the business of the church. Organization of Bible classes and discussion groups. Observance of Rally Day in the church school. Appropriate observance of Labor Day. Secure names of students coming to the community.

OCTOBER

Meeting of all men's church organizations in the community. An Every Member Social Canvass. Welcome reception for students. Help students in finding homes, positions. Enlist aid of students in the active program of the church.

NOVEMBER

The youth interests of the church. Father and Son Banquet. Appropriate Thanksgiving observance. Preparation for an Every Member Canvass.

DECEMBER

Every Member Canvass. Christmas activities with special attention to the students who remain in the community over the holidays.

JANUARY

Civic Responsibilities. Such subjects as the following may receive attention from the men:

Charity	Labor Problems
Public Health	Law Enforcement
City Government	Housing Conditions
Education	Public Amusements
Americanization	Internationalism
Race Problems	
Social Legislation	

FEBRUARY-MARCH

Evangelism. Preparation for Easter Ingathering. Special Lenten services for the men. Worth-while celebration of Washington's and Lincoln's birthdays.

APRIL

After Easter follow-up reception for new members. Advance plans for church work during the summer months. Creating an interest among the laymen for the state or district meetings of the churches.

MAY

Annual meetings of local brotherhoods. Spring meeting of all Protestant men's clubs. Promotion of summer camps and conferences.

JUNE-JULY-AUGUST

Summer camps and conferences. Vacation schools of religion. Special Sunday evening meetings. Outdoor services. Picnics.

Study Courses for Student Bible Classes

Heart Messages from the Psalms, by Ralph Welles Keeler. 75 cents net; by mail, 80 cents.
Studies in the Parables of Jesus, by Halford E. Luccock. 75 cents net; by mail, 80 cents.
The Religion of Israel and Teacher's Manual, by John Bayne Ascham. $1.00 net; by mail, $1.10.
The Religion of Judah and Teacher's Manual, by John Bayne Ascham. $1.50 net; by mail, $1.60.

(Continued on page 477)

The Pacific Palisades

A Christian Community and Educational Center on the Pacific Coast

By Delphia Phillips

Children's Playground

IT may be said this really amazing venture had its inception more than thirty-five years ago when a tiny beginning was made at Long Beach, California, then a village, but now the thriving city of nearly one hundred thousand inhabitants. For its first twenty years the Long Beach Assembly was the life of the place, but the city's growth crowded it out and for fifteen years after that a summer assembly was held at Huntington Beach, California. The privileges of this assembly were granted to any denomination that cared to take advantage of it, and it attained some fame. The Epworth League Institutes and other educational features made up the summer program.

But with the oil boom that transformed the small, peaceful city of Huntington Beach into a typical oil town, this site clearly was no longer a good one for the purpose in hand. So in 1919 plans began to be formulated for a larger assembly ground elsewhere. After careful consideration nearly two thousand acres fronting on the Pacific Ocean, near the picturesque city of Santa Monica, were selected for the site of what promises to be the world's greatest institution of its kind. It is the purpose of the founders of this institution and community to make it equal to Chautauqua, New York, or Ocean Grove, New Jersey.

It seems almost too good to be true that this splendid enterprise is actually under way, and rapidly developing as the planners had dreamed. It will have one advantage over the eastern points mentioned above in that it will be operative all the year around, because of the more regular climate.

But the Pacific Palisades, as this new enterprise is called, will be much more than an assembly site. It is doubtful if the leaders themselves realized all the possibilities of this tract of ground when it came under their control. There is a mile of ocean frontage, and it is proposed to make this into a beach recreation center free from the features that have debauched other beach towns. Bath houses, hotels, pavilions, and such interests as naturally accrue at the water's edge will all be under the jurisdiction of the Palisades Association. The heart of the whole enterprise is a moral ideal and grouped about the educational institution will be religious and residential facilities such as only a Christian community can provide. Every need of man has been taken into account in planning this wonderful community. The physical features were planned by Olmsted Brothers, the famous Landscape Architects of Brookline, Mass., who have a world-wide reputation as leaders in their line of work. A wonderful site was offered here on which to work. On the ocean front are the serrated cliffs that give the tract its name, rising in absolutely perpendicular majesty from the sands. From a deep curve in the shore line a wooded canyon winds its way back among the hills. Beyond the rolling hills rise the mountains to form a dignified background.

The Beach at Pacific Palisades

A Great Christian Center

It is the earnest, prayerful hope of the founders that this venture may have a wide influence on the great mass of people who are coming every year to this coast. To this end they have planned to make this a real, Christian community, where people can secure homes at reasonable prices, and where the schools, libraries, and other educational features may be accessible as well as the additional advantages of the different religious and educational bodies which will meet there during the year. This is not a real-estate talk; so one must go lightly on the advantages of living in this special community, but as a great Christian undertaking, with a conscientious effort to make all business transactions above suspicion, one cannot help being enthusiastic over it, and being proud that Christians are brave enough to initiate such a project.

A contract of purchase was signed May 19, 1921, and within the following ninety

days, two hundred and seventy-five people as founders invested one thousand dollars each. Within a little more than a year more than two thousand dollars have been invested by Christian people interested in its objects. It is most interesting to note that eleven denominations were represented among the founders. The first religious service held on the land was an Easter sunrise service, which was attended by over five thousand people. The first summer conference was held by the Pacific Young People's Conference of the Christian Church. After that came Epworth League Conferences, camp meetings, and various summer schools totaling twelve for the season.

The Cafeteria

A Peace Temple

One of the dreams of the founders is to erect a beautiful Peace Temple on the spot where the first Easter service was held. The plan for financing this temple is to collect one dollar from one million people who may be interested in such a building. This is not to be a useless and merely ornamental building, but a place where representatives of the nations of the world may meet and promote peace, especially through Christian missionary activities. Considering the international problems which are demanding recognition in the Pacific Basin during this generation this is a particularly interesting part of the project.

Summer Camp

Policy of the Association

Perhaps no account of this enterprise is complete without a summary of the association's policy. This may be outlined as follows:

1. To conduct a popular summer and winter university course along lines similar to Bay View University, and the Chautauqua Institution.

2. To follow facilities for all worthy bodies to hold conventions, conferences, institutes, delegated gatherings or training schools, including church groups; church auxiliary bodies; church schools; missionary associations, reform organizations, young people's societies, educational, professional, civic, patriotic, commercial and fraternal bodies.

3. To provide a permanent residential community related to this Christian institution in such a way as to provide the best environment for Christian training and home life;

4. To encourage the location at such a place of homes and schools which are auxiliary to the work of the church and educational institutions.

5. To encourage the building of vacation homes in such a place by local churches and church societies; and

6. To provide a Christian environment at a beach recreational center for people of the great southwest.

Temescal Canyon

Leadership Fundamentals in Work With Boys

By Frank H. Cheley

UNQUESTIONABLY the key to permanent, worth-while work of any type with the American boy is *high-class trained leadership.* The program of activities is important; the equipment, undoubtedly, has a place; the meeting place of the group probably complicates or simplifies matters, but after all is said and done fully seventy-five per cent of the problem is a problem of leadership.

Given a reasonably trained, high-class man, who has not entirely forgotten the days of his youth, who is sympathetic with boy life and activity and who will qualify on the few fundamentals of boy leadership briefly outlined in the following paragraphs, and regardless of the limitations of program or equipment or place of meeting, you will have a high-class, worth-while piece of work with boys. The ultimate aim and objective of all boys' work, worthy of the name, is the development of a self-propelled, all-around character in the boy, but character is always *caught*, never taught, hence the significance of the right sort of leadership. Work with boys fails not primarily because of defects in a program, or for lack of an ideal place to meet, *but because the leadership is not of the fine, contagious type.*

What, then, are the simple fundamentals of successful boy leadership? There are three primary fundamentals. Without them the leader will invariably find himself very greatly handicapped. However, they are qualities that can be developed by the individual. We used to believe that boys' workers were born; we now know that they may be made by a process of intensive training. In addition to these three primary qualifications (to be considered briefly below), there are ten secondary qualities that have large significance. It would be a rare thing indeed to find all of these qualities fully developed in any one individual, but they offer an ideal toward which the man desirous of becoming a "top-notcher" with boys may strive. Every one of these qualities that he makes a real part of himself increases the power of his leadership to just that extent. In other words, the finer and more effective the leadership, the more of these fundamentals will be noticeable in the leader and his work.

Ready for the Morning Dip

Back to the Camp Fire After a Long Hike

Of course at the very outset no man can become a successful leader of boys unless he takes the matter seriously,—to be merely a good fellow with a bunch of boys is by no means to be a leader. Leadership costs time and money and energy and the man who refuses to pay the price is not even considered here. We are talking about the average man who has an earnest desire to serve boys and wants to know how to make his leadership effective.

The primary fundamentals of true boy leadership are:

1. Genuineness (sterling character).
2. Ability to command respect from boys.
3. Executive ability.

Some men can successfully fool most of the people most of the time when it comes to real character values—*but no man*, regardless of how clever or shrewd he may be, can fool a bunch of boys most of the time. The average boy is a shrewd detector of hypocrisy and he absolutely despises it. On the other hand, if a man is absolutely genuine with no hidden motive whatever, that very quality will make up for innumerable other deficiencies in the eyes of the average boy. A man must absolutely practice what he preaches or he has no chance at leadership. Many, many times, what a man *is* speaks so loud that a bunch of boys are never able to hear what he *says*. They know beyond a doubt that he is false in his interests.

Boys are always quick to recognize real worth also. If a man is a real man with red blood, convictions, and a reasonable stock of ideas of his own, he is bound to get the respect of a group of boys. A man who is lacking in individuality, who is "namby-pamby" and unable to project his personality into a group, has little or no chance at real boy leadership. *Boys demand a positive, aggressive leader who can make decisions quickly and execute them.* This should not be confused, however, with a dominating, overbearing, bossy spirit. A man can never be an autocratic boss and be a boy leader.

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Many men fail as leaders of boys because they do not know how to use their resources. For instance, it is almost impossible for the average busy man to be *expert* in every one of the widely diversified interests of Scouting. He should know something about everything and everything about something—but, more than that, he should know how to supplement his own abilities by discovering helpers. There are experts of every conceivable kind in almost any locality and they, for the most part, feel flattered to be asked to help with any group of boys.

The real leader of boys is primarily a *director* of activity rather than always an instructor. He is a discoverer of helpers and opportunities that will be good for his group. Whenever a leader attempts to carry on the entire program for a long period, drawing only from his own resources, his contacts gradually diminish and he loses his grip. The real leader is an executive, guiding, directing, organizing and enlisting new interests, people and activities for his group all the time.

With this primary foundation to build upon, a real leader begins to make effective in his life and plans the following simple considerations.

1. *He sets out to acquire a comprehensive vision of boy life* by whatever means are available to him. He will read the best books on the boy, owning the ones that will be of largest value as working tools. He will take advantage of special courses of training that may be available to him. He will mix and mingle whenever possible with other boy leaders for the purpose of exchanging ideas and experiences. The better a man knows boy life and the problems of boy life, the more effective will be his leadership and the larger his joy in his service.

2. *He will adopt a definite plan* for his work and will be certain that he sees clearly the objective toward which he is working. No one ever builds anything successfully who does not start with accurate "blue prints" and specifications. The leader of a group of boys who does not know where he is going with them, logically, will never get them anywhere. As soon as a leader fails to be perfectly conscious of where he is going with a group of boys, at that very point his ultimate failure begins. Incidentally, the objective of any good piece of boys' work needs to be constantly *re-defined*.

3. *He must have a great desire to invest his life in the lives of his boys.* In other words, there must forever be a real service motive. It is so easy to let boy leadership become a selfish proposition, giving the leader personal satisfaction, prestige, or both, as a primary consideration. Such boy leadership ultimately runs on the rocks. The minute it becomes a "getting" instead of a purposeful "giving," it loses its essence and power. The real leader gets his satisfaction out of seeing boys unfold and develop as a result of his efforts on their behalf.

4. *He must be a patient cultivator.* Boys do not, so far as character growth is concerned, develop like cabbages or sunflowers. They grow and unfold slowly and the growth invariably is a wave process. There are ups and downs, each "down" being the get-ready time for a greater "up." The wise leader of boys knows that the important thing with each individual is not where he *is* in the scale of development at any given day *but the direction in which he is moving.* Effective boy leadership has patience, infinite patience, as its keystone. You can never hope to dump the raw-material of boy life into any machinery of program or organization and grind out character like sausages. Character is a growth by a tedious process of wise cultivation; it is never manufactured. If we could *make* men out of boys, we would have done so wholesale long ago, but men must be *grown* out of boys by patient, scientific, thorough-going cultivation.

5. *He must have genuine sympathy with boy life.* A boy is not a little man. He is a man in the making. He is a mystery to his family, to his teachers, to society, to himself. He needs sympathy much more than he needs bossing. The world is full of misunderstood boys that society has never discovered and that have never discovered themselves. The instant a man loses his absolute faith in the ultimate goodness and worthwhileness of the common, average boy, he has absolutely severed himself from any possibility of effective boy leadership. Intelligent, sincere sympathy with boy life should not be confused with mushy self-indulgence, but the man who can most perfectly recall his own boyhood, his impressions, his desires, his feelings, and can again view the world through the eyes of a boy, has the inside track in the race for leadership. Boys know as certainly who understands them as a dog knows who cares for it. If a man has no sympathy, in the fine, big sense of that word, for boys and boy life, he can never hope to be a boy leader, for boys will fight shy of him just as surely as a dog crosses the street a half a block ahead of an unfriendly man.

True sympathy with boys, however, never means cheap emotionalism over them. *Keep your hands off.* Real boys and real men do not get sentimental with each other. Such actions on the part of a leader are invariably the red flags of

There is work or recreation every minute of the day, and the work is as much fun as the play.

danger, and whenever they are not instantly heeded they spell catastrophe for both boys and leader.

6. *He must have staying quality.* The man who attempts to lead boys without fully counting the cost, *first*, in time, energy and self-sacrifice may far better never begin. It is a great injustice to boys to have men "dabble" with them—set their hopes high and then find that he is too busy or too lazy or too selfish to see the thing through. Every leader that falls down on a group of boys brings their disillusionment in "men and things" just that much sooner into their lives. Boy leadership is a serious business and not a matter of mere whim, and the leader, having assumed the leadership, has an obligation to the boys that must be fairly and squarely discharged.

Of course, there will be periods of discouragement and depression, but they should be considered wisely. A temporary, unfortunate situation should never lead one to throw up his job. What if every one of the hundreds of thousands of volunteer leaders of boys in America should decide to "quit"? Many times the cause of the discouragement will be found in the physical or mental condition of the leader himself rather than existing in the group. A tired, weary leader never gets as good results as when he himself is in trim shape.

7. *He will keep himself teachable.* The all-wise, self-sufficient leader of boys has reached the peak of his usefulness. When nobody can help him or tell him anything, then he can be absolutely certain that he has *already* rendered his best service. The field of boys' work is very large and, notwithstanding the very extensive operations that have been carried on by various agencies, the fact still remains that the combined wisdom of all the said parties is as yet small. New and better principles and methods are being evolved every day by some one. Why insist that *you* know it all, when some other chap of twice your ability is offering you free gratis the benefit of his experiences and work? *Be hungry for new knowledge*, new principles, new methods, for you simply cannot stand still as a boy leader. You are either *going to be* a better one or a poorer one next month than you are now.

8. *He will realize from the very beginning that twelve boys are twelve problems.* The day of mass effort is over. Twelve boys are twelve individuals with twelve problems that must be met, in all likelihood, in twelve different ways. Learn to individualize. A successful horticulturist doesn't try to raise all his flowers in one bed in the same house and soil. He learns how to meet the needs of each variety in the very best way. The leader who continually loses boys from his group very likely is not individualizing. He has forgotten that there are distinct types and temperaments and that all of his boys are not at exactly the same point in the stage of development. "Know your boys" is about as good advice as "Know thyself" in working with boys. It takes both to bring results.

9. *He will strive for an all-round development for himself as well as for every boy in the group.* Lopsided leaders and lopsided programs make lopsided boys. Seek earnestly for symmetry in development. A boy is physical, mental, social and spiritual, and your program must minister to each of these phases of his nature if it is to produce results. Give leadership to all the four phases of boy life. Don't be a piece-worker.

10. *He will keep constantly before him the fact that in any activity the boy is the main issue.* If the activity, contact, or experience is not good for the boy, then it should be left out without hesitation. This is the most commonly and persistently violated fundamental of boy leadership. We become so interested in promoting and in "putting something over" and in competing with some other group or organization that we entirely forget the boy. There are many practices common to much modern boys' work that are not good for boys. We determine upon a plan of action, we set out to put it across; when it is all over we know in our heart of hearts that the experience was not good for the boy, although the organization may score a point. It takes real leadership of the highest order to keep the boy and his needs uppermost in any plan of activity.

These are the simple fundamentals of effective boy leadership. They may be acquired by any earnest, intelligent man and will pay very large dividends in the type and quality of service to be rendered to boys by any man—and, finally, if you *are* going to be a boy leader, set out to be a *real one.* We already have far too many of the common garden variety.

Boy Scout Acting as Policeman During the Boys' Week Parade

Photos copyright by Underwood & Underwood

Boys' Week in New York City was one glorious round of activities. On Loyalty Day 100,000 boys, all wearing the colors of their schools, marched proudly behind their banners in a mighty parade down Fifth Avenue. For one day the boys took over the city government. The above picture shows a meeting of the Board of Estimate, the boys taking the place of the regular Board and transacting the business of the hour.

A Vacation Church School in the Country

By Robert Davids

BACK in the hills of Pennsylvania, five miles from a railroad, and almost entirely surrounded by rocks, rattlesnakes, copperheads, and huckleberries, is a little farming region usually referred to as Rockland, after the post office, which, with the township high school, one church and two or three homes within a half mile, constitutes the metropolis of this section. In this community a daily vacation school of religion was successfully carried through. The spirit of the community was solidly behind it throughout. The Pennsylvania School Code permits the local board to grant the use of the public-school buildings for religious day schools, which was done in this case. Not the slightest objection was raised to the use of the buildings for this purpose. One school director said at the close of the term, "This is the only thing this community has ever had which has had no 'kickers.'"

From the standpoint of the pupils the results were magnificent. It is astonishing how much a child can learn in fifteen mornings with good equipment and expert teaching. On the afternoon of the last day a demonstration program was given by the pupils, together with an exhibit of maps, models, notebooks and handwork which amazed and delighted the hundreds gathered for the occasion. The attendance averaged ninety-four per cent for the term. This in spite of the fact that the school was carried on at a very busy time for farmers and that more than half the pupils walked over two miles to school each day. All of the seventy-three enrolled declared themselves sorry that the term was not longer. One little girl said to her teacher, "Our school is like recess; it isn't long enough."

Paving the Way

Several weeks before the opening of the school, sentiment was being created by announcements, addresses and all available means of publicity.

A committee on vacation schools was appointed which prepared a plan stating place, available teachers, course of study, expenses and so forth. This committee made a canvass of the community and induced the parents to sign a form in which they applied to have their children admitted to the school and agreed to uphold the school discipline and to help in getting home assignments of work done. With this preliminary work carefully done this committee then proceeded to secure teachers, order supplies and to make the advance arrangements.

Elements of Success

1. Skilled teachers, four in number, were found. The standard was set that no one should teach who did not have a public-school teaching certificate. In this case their services were donated. Around this single item swung the principal success of the school.

2. High-grade lesson material. In searching for the lesson materials the following principles were kept in mind:

(a) They must be graded to the capacity of the pupils and suited, not adapted, to their natural interests.

(b) They must be consecutive so that the lessons for one group should proceed step by step to those of the next, that a complete graded course may be followed from year to year without radical change.

(c) They must be comprehensive, covering the field of knowledge and practice with which Christians should be familiar. Such lessons should be mainly biblical in content and should include Bible stories. Bible construction and memory work; hymnology, missions, biblical geography and customs, biblical and church history.

(d) They must be easily administered, not being intricate in form or necessitating the use of so many reference works that the teachers available would not have the time, opportunity or training to prepare for the classroom.

(e) They must possess an abundance of correlated expressional material, such as outlines for coloring, cut-outs, directions for dramatics, maps and model making, suggestions as to essay titles, research, reference and other assigned work. It was decided to give little place to expressional work having no direct religious connection. Manual training, basket making, raffia work, sewing classes and the like, while regarded as valuable, were thought unnecessary in a vacation school of religion. The other type of expressional work was therefore decided upon as just as interesting and of more definitely religious value.

(f) They must be economical in price. The best of materials should be used without jeopardizing the future of the school by extravagant expenditures.

The Gary Leaflets best satisfied these requirements in the judgment of the committee and were found very well adapted to the first four groups covering the eight grades of public school. Each group series consists of sixty-four lessons intended for periods of forty-five minutes each. Since this vacation school had fifteen mornings of two and one half hours each it was found entirely practical to use these leaflets, especially as each series contains from fifteen to twenty central themes. For the high-school group, in which were nineteen boys and girls, the main lesson text was *The Life and Times of Jesus*, by Grant, with some supplementary work in Bible History and memory work.

3. The third element of success was in insistence upon serious application. No one was allowed to register without the understanding that no trifling would be tolerated. Good order was demanded and obtained, and lesson assignments and outside work were faithfully done. This standard seemed to enhance the worth of the school so that not a regrettable incident occurred to mar the harmony.

4. The fourth element of success was in the abundant provision made for the playtime of the pupils. An outdoor recess of twenty minutes was provided for all, with additional indoor recesses for the two smallest groups. The playground was as carefully supervised as the schoolroom. The playground schedule was carefully prepared beforehand and some one with a whistle was always in charge. Far from resenting this oversight the pupils seemed to crave it. The recreation was graded just as carefully as the lesson material. Recreation groups were formed of the right size and composition as regarded interests, physical ability and so forth. The school groups were found, in the main, satisfactory. Much of the recreation was for boys and girls in separate groups, although in some games they were encouraged to play together. Many wonderful games unknown to the average boy and girl were taught in these few weeks. The ignorance of some of the children as to how to play when they were together was pathetic. It was found easy to teach each group a new game every day by using *Play Life in the First Eight Years*, by Palmer, and the standard *Games for the Home, School, Playground and Gymnasium*, by Bancroft.

Expense Budget

Stationery and supplies	$22.45
Lesson materials	61.78
Incidentals	2.00
Total	$86.23

The supplies included composition books, chalk, small scissors, tubes of paste, kindergarten paper, bristol board for maps, colored crayons, tablets, pencils and other necessary equipment. This expense was at the rate of about eight cents a day per pupil. If the teachers had been paid the rate would have been about fourteen cents a day per pupil.

This expense was largely met by registration fees of one dollar, making provision, of course, for the registration free of those unable to pay. It was found that this fee added to the interest of the pupils and parents and led to the taking of the school far more seriously than would have been the case otherwise.

Superintendent's Guide to the International Sunday School Lessons for July

The following pages 456–459 present in outline, for the ready use of superintendents, the International Sunday School Lessons for July, as these occur in the Closely Graded Series, the Departmental Graded Series and the Improved Uniform Series. Reference to these outlines will show at a glance the lesson topic and theme, Scripture passage and biblical references for each grade and department in the church school, under each of the three systems of lessons. The Beginners' lessons in the Closely Graded Series are not graded but are used in rotation.

I. The International Closely Graded Lessons

Congregational, Disciples of Christ, Methodist, and Other Denominations

In the outline of the Closely Graded Courses a key letter "D" indicates where the lessons used by the Disciples of Christ differ from the general outline.

Age	Course	TITLES	FIRST WEEK LESSON 39 JULY 1	SECOND WEEK LESSON 40 JULY 8	THIRD WEEK LESSON 41 JULY 15	FOURTH WEEK LESSON 42 JULY 22	FIFTH WEEK LESSON 43 JULY 29	Departmental Groups Plan 1	Plan 2
4 and 5	BEGINNERS	The Little Child and the Heavenly Father Part IV D. Beginners' Quarterly Year I—Part IV	THEME: **Love Shown by Prayer and Praise** TITLE: Stories 37 and 38 Retold.	THEME: **Love Shown by Kindness** Joseph's Coat of Many Colors. MATERIAL: Gen. 37: 3, 4, 18–36.	THEME: **Love Shown by Kindness** Joseph and His Brothers. Gen. 42; 43: 1–30; 45: 1–15.	THEME: **Love Shown by Kindness** Joseph Taking Care of His Father. Gen. 45: 16–28; 46: 1–7, 29, 30; 47: 1–12. D. TITLE: Stories Retold.	THEME: **Love Shown by Kindness** Review: Stories 36, 40 to 42 Retold. D. Joseph Taking Care of His Father. MATERIAL: Gen. 45: 16–28; 46: 1–7, 29, 30; 47: 1–12.	B E G I N N E R S	B E G I N N E R S
4 and 5	BEGINNERS	The Little Child and the Heavenly Father Part VIII D. Beginners' Quarterly Year II—Part VIII	LESSON 91 THEME: **Friendly Helpers** TITLE: Stories 89, 90 Retold.	LESSON 92 THEME: **Friendly Helpers** Every-day Helpers. D. TITLE: The Story of David and Jonathan. MATERIAL: Every-Day Helpers. 1 Cor. 12: 14–31; 1 Chron. 22: 15.	LESSON 93 THEME: **Friendly Helpers** A Kind Uncle. MATERIAL: Gen. 13: 1–12.	LESSON 94 THEME: **Friendly Helpers** Review: Stories 92, 93 Retold.	LESSON 95 THEME: **Friendly Helpers** The Bees at Work.		
6	I	Bible Stories for the Sunday School and Home Part IV D. Primary Quarterly Year I—Part IV	LESSON 39 THEME: **Pleasing God by Right Doing** TITLE: Self-Control. MATERIAL: The stories and memory verses of preceding lessons as required. D. TITLE: Review the stories of Lessons 35–38.	LESSON 40 THEME: **Pleasing God by Right Doing** David's Care of the Sheep. 1 Sam. 16: 11, 12a; 17: 12–15, 34–37.	LESSON 41 THEME: **Pleasing God by Right Doing** How David Used His Harp. 1 Sam. 16: 14–23.	LESSON 42 THEME: **Pleasing God by Right Doing** A Hungry Woman Sharing Her Bread. 1 Kings 17: 8–16.	LESSON 43 THEME: **Pleasing God by Right Doing** Four Young Men Choosing the Right. Dan. 1.		
7	II	Bible Stories for the Sunday School and Home Part IV D. Primary Quarterly Year II—Part IV	THEME: **The Needs of Children the Wide World Over** TITLE: The Needs of Children the Wide World Over. MATERIAL: Isa. 52: 7; Psa. 100: 3a; 117; 86: 9, 10; 67: 1–4a; 107: 1–3, 5, 6, 8; 72: 18, 19; etc. D. MATERIAL: The same material as for Lessons 35–38.	THEME: **Learning to Do God's Will** Moses, the Prince and Shepherd. Exod. 1: 7–14, 22; 2: 1–21; 3: 1–12; 17; 4: 1–5; Heb. 11: 23–25.	THEME: **Learning to Do God's Will** Moses Leading the Israelites Out of Egypt. Exod., chaps. 11–14; Psa. 78: 12–16.	THEME: **Learning to Do God's Will** The Story of the Manna. Exod. 16: 14–31; Psa. 78: 23–25.	THEME: **Learning to Do God's Will** The Giving of the Law. Exod. 19: 16–25; 20: 1–18; 24: 3, 4, 7.	P R I M A R Y	P R I M A R Y
8	III	Bible Stories for the Sunday School and Home Part IV D. Primary Quarterly Year III—Part IV	THEME: **Two Messengers of Jesus Doing God's Will** TITLE: Paul's Story of His Adventures (Review). MATERIAL: Lessons 35 to 38; 2 Cor. 11: 24–33. D. MATERIAL: The stories of Lessons 35–38; Acts, chap. 26; and 2 Cor. 11: 24–33.	THEME: **Trusting and Serving God** Elijah, the Man of God. 1 Kings 17. D. TITLE: Elijah, the Friend of God.	THEME: **Trusting and Serving God** The Contest on Mount Carmel. 1 Kings 18.	THEME: **Trusting and Serving God** The Promised Rain. 1 Kings 18: 1, 41–45; Lev. 26: 3–5; Job 36: 26a, 27, 28. D. Elijah Hiding in a Cave. 1 Kings 19: 1–18.	THEME: **Trusting and Serving God** Elijah Hiding in a Cave. 1 Kings 19: 1–18. D. Elijah Choosing His Helper. 1 Kings 19: 19–21; 2 Kings 2: 1–15; 3: 11.		

NOTE.—**Plan 1:** When the Graded Lessons were first issued the yearly courses were grouped to correspond to this well-known classification of pupils, and the text books were marked in accordance with this plan.
Plan 2: The departmental grouping by a series of three years to a department is now recommended by many denominations, including our own.
Care must be taken to select the Graded Course by age and titles, as indicated in the left column, rather than by department names.

The International Closely Graded Lessons—Continued

Age	Course	TITLES	FIRST WEEK LESSON 39 JULY 1	SECOND WEEK LESSON 40 JULY 8	THIRD WEEK LESSON 41 JULY 15	FOURTH WEEK LESSON 42 JULY 22	FIFTH WEEK LESSON 43 JULY 29	Departmental Groups Plan 1	Departmental Groups Plan 2
9	IV	Stories from the Olden Time Part IV D. Junior Pupil's Book Year I—Part IV	THEME: **Stories of Moses and His Times** TITLE: Review. MATERIAL: Psa. 107. D. TITLE: Test.	THEME: **Parables of Jesus** The Parable of the Sower. Matt. 13: 1–23; Luke 8: 1–15. D. MATERIAL: Matt. 13: 1–23; Luke 8: 1–15; Mark 4: 1–20.	THEME: **Parables of Jesus** The Good Samaritan. Luke 10: 25–37.	THEME: **Parables of Jesus** The Prodigal Son. Luke 15: 11–24. D. Luke 15: 1–32.	THEME: **Parables of Jesus** Earning the Right to Rule. Luke 19: 11–13, 15–26.		
10	V	Hero Stories Part IV D. Junior Pupil's Book Year II—Part IV	THEME: **Stories of Heroic Followers of Jesus** TITLE: Seeking the White Man's Book of Heaven—Response by Jason Lee and Marcus Whitman. MATERIAL: 1 Chron. 28: 9; Psa. 145: 18; Isa. 45: 22; Jer. 42: 3; Amos 5: 8; Matt. 6: 33; 7: 7–11. D. THEME: **Later Followers of the Lord Jesus** TITLE: The Search for the White Man's Book of Heaven. MATERIAL: Matt. 7: 7–11.	THEME: **Stories of Heroic Followers of Jesus** Making the Cree Alphabet—James Evans. Psa. 119: 1, 2, 18, 33, 34, 130; Isa. 52: 7; Hab. 2: 2; Luke 24: 45–47; Acts 16: 31. D. THEME: **Stories of the Judges** Deborah and Barak Defeat Sisera. Judg. 4: 1 to 5: 31.	THEME: **Stories of Heroic Followers of Jesus** The Man Who Kept His Word — David Livingstone. Psa. 121: 1–8; 135: 1–7; Prov. 3: 5, 6. D. THEME: **Stories of the Judges** The Call of Gideon. Judg. 6: 1–40.	THEME: **Stories of Heroic Followers of Jesus** A Bonfire of Idols in Aniwa—John G. Paton. Psa. 72: 18, 19; 135: 15–18; Isa. 44: 14–17; 46: 7; 59: 7, 8; John 3: 16; 2 Cor. 5: 17. D. THEME: **Stories of the Judges** Gideon's Victory with Trumpets, Pitchers, and Torches. Judg. 7: 1–25.	THEME: **Stories of Heroic Followers of Jesus** Review: Lessons 36–42. D. THEME: **Stories of the Judges** The Story of Ruth. Ruth 1: 1 to 4: 17.	JUNIOR	JUNIOR
11	VI	Kingdom Stories Part IV D. Junior Pupil's Book Year III—Part IV	THEME: **Stories of the Kingdom of Judah** TITLE: Review. D. **Responsibility for One's Self, Neighbor, and Country** TITLE: Signs of Progress in Our Country. MATERIAL: Deut. 8: 7–20.	THEME: **The Exile and Return of the People of Judah** The Fiery Furnace. MATERIAL: Dan. 3: 1–30.	THEME: **The Exile and Return of the People of Judah** Belshazzar's Feast. Dan. 5: 1–30.	THEME: **The Exile and Return of the People of Judah** Daniel Delivered from the Lion's Den. Dan. 6: 1–28.	THEME: **The Exile and Return of the People of Judah** The Return from the Exile. Ezra 1: 1–11; Psa. 126: 1–6. D. MATERIAL: Ezra 1: 1–11; Isa. 40: 1–11; Psa. 126: 1–6.		
12	VII	Gospel Stories Part IV D. Junior-Intermediate Pupil's Book Part IV	THEME: **Our Bible and How It Came to Us** TITLE: The Bible in Mission Lands. MATERIAL: Isa. 45: 20–23; 59: 7, 8; 6: 8; Psa. 119: 1, 2; Matt. 28: 18–20; 2 Cor. 5: 17. D. THEME: **Studies in the Acts** TITLE: Review.	THEME: **Studies in the Acts** The Apostles in Jerusalem. Acts 1: 1–26. D. THEME: **Winning Others for God** Andrew and Philip Winning Others to Jesus. MATERIAL: John 1: 35–51.	THEME: **Studies in the Acts** Power Through the Holy Spirit. Acts 2: 1–47. D. THEME: **Winning Others for God** Jesus Wins the Woman of Samaria. John 4: 1–42.	THEME: **Studies in the Acts** Foes Within and Without the Church. Acts 5: 1–42. D. THEME: **Winning Others for God** Jesus Wins a Nobleman. John 4: 46–53.	THEME: **Studies in the Acts** The Martyrdom of Stephen. Acts 6: 1 to 8: 1a. D. THEME: **Winning Others for God** Jesus Wins a Helpless Man. John 5: 1–15.		
13	VIII	Leaders of Israel Part IV D. Intermediate Quarterly Year II—Part IV	THEME: **Leaders of Israel** TITLE: Review. D. THEME: **Biographical Studies of the Old Testament** TITLE: Review: Hebrew Heroes and Heroines.	THEME: **Religious Leaders in North America** John Robinson, the Pastor of the Pilgrims. MATERIAL: Deut. 26: 1–10. D. THEME: **Being a Christian** The Christian Is a Disciple of Christ. MATERIAL: Matt. 4: 18–22; 9: 9; 11: 28–30; John 6: 66–68; 13: 13; 14: 15; 8: 31, 32; Acts 11: 26; 2 Pet. 3: 18.	THEME: **Religious Leaders in North America** Roger Williams, the Champion of Religious Liberty. Matt. 7: 7–12. D. THEME: **Being a Christian** The Christian Studies God's Book. Luke 4: 16–21; 1 Tim. 4: 13; 2 Tim. 2: 15; 3: 14–17; Psa. 119: 9–16.	THEME: **Religious Leaders in North America** John Eliot, the Apostle to the Indians. Matt. 25: 31–40. D. THEME: **Being a Christian** The Christian Appreciates God's World. Gen. 1: 1; 2: 8; Psa. 24: 1, 2; Matt. 6: 28, 29; Mark 4: 2, 3, 28; Luke 12: 6.	THEME: **Religious Leaders in North America** William Penn, the Peaceful Nation-Builder. Psa. 37: 1–11. D. THEME: **Being a Christian** The Christian Worships God. John 4: 4–26; Mark 4: 22–26; Col. 3: 16, 17; 4: 2; 2 Thess. 5: 16–18.	INTERMEDIATE	INTERMEDIATE
14	IX	Christian Leaders Part IV D. Intermediate Quarterly Year III—Part IV	THEME: **Later Christian Leaders** TITLE: What Leadership Costs. D. THEME: **Early Christian Leaders** TITLE: Review.	THEME: **Some Famous Friendships** Ruth and Naomi. MATERIAL: The book of Ruth. D. THEME: **Early Christian Leaders** Paul's Helpers, Aquila and Priscilla. MATERIAL: Acts 18: 1–4, 18–21, 24–28; 1 Cor. 16: 19; Rom. 16: 3, 4.	THEME: **Some Famous Friendships** David, Saul, and Jonathan. 1 Sam. 14: 6–14; 17: 41–49, 55–58; 18: 1–5; 19: 1–7; 20: 12–16, 35–42; 2 Sam. 1: 17–27. D. THEME: **Early Christian Leaders** Paul's Helper, Luke, the Early Historian. Acts 16: 10–18; 20: 5 to 21: 19; chaps. 27, 28; Col. 4: 14; 2 Tim. 4: 11; Philem. 24; Luke 1: 1–4; Acts 1: 1, 2.	THEME: **Some Famous Friendships** David and His Mighty Men. 1 Sam. 22: 1–10, 20–23; 23, 24–29; 25: 2–17; 27: 1–7; 30: 1–6, 16–25; 2 Sam. 23: 8–17. D. THEME: **Early Christian Leaders** Paul's Helper, Timothy. Acts 16: 1–5; Phil. 2: 19–24; 2 Tim. 1: 3–6; 3: 14, 15.	THEME: **Some Famous Friendships** Elijah and Elisha. 1 Kings 18: 38–46; 19: 15–21; 2 Kings 2: 1–22; 4: 1–7, 38–44; 6: 8–23. D. THEME: **John the Baptist** The Angel's Picture of John. Luke 1: 5–23.		
15	X	The Life of Christ Part IV D. Senior Quarterly Year I—Part IV	THEME: **Jesus Facing Opposition and Death** TITLE: Recapitulation: The Abiding Christ. MATERIAL: Matt. 28: 16–20; Luke 24: 44–53. D. TITLE: Recapitulation: The Ever-Present Christ.	THEME: **A Modern Disciple of Christ — David Livingstone** "The Smoke of a Thousand Villages." John 4: 35. D. THEME: **Teachings of Jesus** The New and Higher Life. MATERIAL: John 3: 1–17.	THEME: **A Modern Disciple of Christ — David Livingstone** "Anywhere—Provided It Be Forward." Rom. 1: 14, 15. D. THEME: **Teachings of Jesus** The Standards of the Kingdom. Matt., chap. 5.	THEME: **A Modern Disciple of Christ — David Livingstone** The Continent Must Be Opened to the Light. Luke 14: 25–35. D. THEME: **Teachings of Jesus** The Nature and Value of the Kingdom. Matt., chap. 13.	THEME: **A Modern Disciple of Christ — David Livingstone** From the Cape to Linyanti. Matt. 19: 27–30. D. THEME: **Teachings of Jesus** Our Father in Heaven. Matt., chap. 6.		SENIOR

II. International Departmental Graded Courses

This chart covers the lessons for July in the Departmental Graded Course published and used by a group of denominations, including the

Presbyterian and Reformed Churches in the United States and Canada

COURSE	FIRST WEEK LESSON 1 JULY 1	SECOND WEEK LESSON 2 JULY 8	THIRD WEEK LESSON 3 JULY 15	FOURTH WEEK LESSON 4 JULY 22	FIFTH WEEK LESSON 5 JULY 29
BEGINNERS Ages 4-5	THEME: **Love Shown by Kindness** Stories 11 to 13 Retold.	THEME: **Love Shown by Kindness** A Room for a Friend. STORY MATERIAL: 2 Kings 4: 8-11.	THEME: **Love Shown by Kindness** Elisha and a Boy. 2 Kings 4: 12-37.	THEME: **Love Shown by Kindness** The Story of Rebekah. Gen. 24: 10-67.	THEME: **Love Shown by Kindness** David and a Lame Prince. 2 Sam. 4: 4; chap. 9.
PRIMARY Ages 6-7-8	THEME: **Trusting and Serving God** Elijah, the Man of God. LESSON MATERIAL: 1 Kings, chap. 17.	THEME: **Trusting and Serving God** The Contest on Mount Carmel. 1 Kings, chap. 18.	THEME: **Trusting and Serving God** Elijah Hiding in a Cave. 1 Kings 19: 1-18.	THEME: **Trusting and Serving God** Elijah and Elisha. 1 Kings 19: 19-21; 2 Kings 2: 1-15; 3: 11.	THEME: **Trusting and Serving God** A Sorrowing Mother Made Glad. 2 Kings 4: 8-37.
JUNIOR Ages 9-10-11	THEME: **The Exile and Afterwards** The Fiery Furnace. TEACHING MATERIAL: Dan., chap. 3.	THEME: **The Exile and Afterwards** Belshazzar's Feast. Dan. 5: 1-30.	THEME: **The Exile and Afterwards** Daniel Delivered from the Lions' Den. Dan., chap. 6.	THEME: **The Exile and Afterwards** The Return from the Exile. Ezra, chap. 1; Isa. 40: 1-11; Psa. 126.	THEME: **The Exile and Afterwards** Rebuilding the Temple. Hag. 1: 1 to 2: 9; Ezra 5: 1, 2; 6: 14, 15.
INTERMEDIATE Ages 12-13-14	THEME: **Old Testament Heroes** Elisha, the Man Who Longed to Serve.	THEME: **Old Testament Heroes** Jonadab, a Man Who Influenced Others.	THEME: **Old Testament Heroes** Amos, the Herdsman Who Became a Preacher.	THEME: **Old Testament Heroes** Hezekiah, the King Who Trusted God.	THEME: **Old Testament Heroes** Isaiah, the Prophet and Statesman.
SENIOR Ages 15-16-17	THEME: **The Word of God in Life** The Word of God the Standard of Personal Conduct.	THEME: **The Word of God in Life** The Word of God in the Life of a Nation.	THEME: **The Word of God in Life** The Word of God and the Human Heart.	THEME: **The Word of God in Life** The Word of God as Practical Wisdom.	THEME: **The Word of God in Life** The Word of God the Voice of Hope.

III. The International Uniform Lessons

Age	DEPARTMENT AND COURSE	TITLE OF COURSE	FIRST WEEK LESSON 1 JULY 1 **John the Baptist**	SECOND WEEK LESSON 2 JULY 8 **Mary, the Mother of Jesus**	THIRD WEEK LESSON 3 JULY 15 **Simon Peter**	FOURTH WEEK LESSON 4 JULY 22 **John, the Apostle**	FIFTH WEEK LESSON 5 JULY 29 **Matthew, the Publican**
6 7 8	PRIMARY	Great Men and Women of the Bible: II The NEW TESTAMENT	TOPIC: The Baby John. MATERIAL: Luke 1: 1-14, 57-64, 80.	Mary and the Baby Jesus. Luke 1: 26-38; 2: 1-20.	Peter, the Helper of Jesus. John 21: 1-17.	The Disciple Whom Jesus Loved. John 13: 21-25; 19: 25-27.	Matthew Invites Jesus to His Home. Matt. 9: 9-13; Luke 5: 27, 28.
9 10 11	JUNIOR		TOPIC: The Man Who Prepared the Way for Jesus. MATERIAL: Luke 1: 5-23; Mark 6: 14-29.	Mary and the Boy Jesus. Luke 1: 26-38; 2: 1-20, 41-52.	The Leader of the Twelve. Matt. 16: 13-18; John 21: 15-17.	John, the Beloved Disciple. Luke 9: 49-56; John 13: 23; 19: 25-27; Acts 4: 18-20.	What Jesus Did for Matthew. Matt. 9: 9-13; Luke 5: 27, 28.
12 to 17	INTERMEDIATE AND SENIOR		TOPIC: The Herald of the Christ. MATERIAL: Matt. 3: 1-17; 11: 2-15; Mark 6: 14-29; Luke 1: 5-80; John 1: 6-37.	Notable Incidents in the Life of Mary. Matt. 1: 18 to 2: 12; 12: 46-50; Luke 1: 26-56; 2: 1-52; John 2: 1-11; 19: 25-27.	Peter's Failures and Successes. John 1: 35-42; Matt. 4: 18-22; 14: 28-31; 17: 1-13; Luke 5: 1-10; 22: 31-34, 54-62; John 18: 10, 11; 20: 1-10; 21: 1-23; Acts 2: 1-5, 42; 8: 14-25; 9: 32 to 12: 19; 15: 7-11; Gal. 2: 1-11.	John, the Bosom Friend of Jesus. Mark 1: 16-20; 3: 17; Luke 9: 49-56; John 13: 21-25; 19: 26, 27; 21: 20-23; Acts 4: 13-20; Rev. 1: 9.	Matthew: Overcoming a Handicap. Matt. 9: 9-13; Luke 5: 27-32.
	YOUNG PEOPLE AND ADULTS		TOPIC: The Character and Work of John the Baptist. MATERIAL: Matt. 3: 1-17; 11: 2-15; Mark 6: 14-29; Luke 1: 5-80; John 1: 6-37.	Mary, the Mother of Jesus. Matt. 1: 18 to 2: 12; 12: 46-50; Luke 1: 26-56; 2: 1-52; John 2: 1-11; 19: 25-27.	Peter's Weakness and Strength. John 1: 35-42; Matt. 4: 18-22; 14: 28-31; 17: 1-13; Luke 5: 1-10; 22: 31-34, 54-62; John 18: 10, 11; 20: 1-10; 21: 1-23; Acts 2: 1-5, 42; 8: 14-25; 9: 32 to 12: 19; 25: 7-11; Gal. 2: 1-11.	A Character Study of John. Mark 1: 16-20; 3: 17; Luke 9: 49-56; John 13: 21-25; 19: 26, 27; 21: 20-23; Acts 4: 13-20; Rev. 1: 9.	Matthew: A Study of Conversion. Matt. 9: 9-13; Luke 5: 27-32.

THE outlines of the lessons for the month as printed above have been published in THE CHURCH SCHOOL for seven months. The Editors are again asking for a response regarding the value of these schedules to the readers of the magazine. Will every subscriber, upon receipt of this number, send a post card to THE CHURCH SCHOOL PRESS, 150 Fifth Avenue, New York, N. Y., stating whether or not these outlines are of sufficient value to him to warrant giving the space required. The continuation of this material after October first will depend upon the replies received. Please send your response at once.—*The Editors.*

The International Closely Graded Lessons—Continued

Age	Course	TITLES	FIRST WEEK LESSON 39 JULY 1	SECOND WEEK LESSON 40 JULY 8	THIRD WEEK LESSON 41 JULY 15	FOURTH WEEK LESSON 42 JULY 22	FIFTH WEEK LESSON 43 JULY 29	Departmental Groups Plan 1	Departmental Groups Plan 2
16	XI	**Christian Living** **Part IV** D. **Senior Quarterly Year II—Part IV**	THEME: **The Christian and the Church** TITLE: The Allies of the Church. MATERIAL: Mark 9: 38–41. D. TITLE: Review.	THEME: **The Word of God in Life** The Word of God the Standard of Conduct. Exod. 18: 13–27; 20: 1 to 23: 33; Deut. 4: 40; Luke 10: 25–28. D. The Word of God the Standard of Personal Conduct. MATERIAL: Heb. 1: 1, 2; Gen. 12: 1–3; Num. 12: 6–8; Josh. 1: 1–9; 1 Sam. 3: 19–21; 2 Sam. 7: 1–17; 2 Kings 19: 1–37; Jer., chap. 36; 2 Thess. 3: 14, 15; 2 Tim. 3: 14–17.	THEME: **The Word of God in Life** The Word of God in the Life of a Nation. Exod. 13: 11–16; Josh. 10: 11–14; 1 Sam., chap. 12; 2 Kings 22: 8–20; 2 Chron., chaps. 5 to 9; Neh., chap. 8. D. The Word of God in the Life of a Nation. Exod. 20: 1–21; 24: 1–8; Josh. 8: 30–35; 24: 1–28; 2 Chron. 17: 7–12; 2 Kings 14: 25; 22: 9 to 23: 3; Neh., chap. 8.	THEME: **The Word of God in Life** The Word of God and the Human Heart. Psa. 42; 119: 89–112; 23; 46; 32; 137; 121 to 126.	THEME: **The Word of God in Life** The Word of God as Practical Wisdom. Job 28: 12–28; Prov. 3: 6, 13–26; 6: 1–11; 22: 1–7; 23: 29–35; 31: 10–31; Eccles. 11: 9 to 12: 14. D. The Word of God as Practical Wisdom. Prov. 4: 10–19; 6: 12–19; 6: 6–11; 24: 30–34; 26: 13–16; 23: 29–35; Job, chap. 28; Eccles. 12: 1–7.	INTERMEDIATE	SENIOR
17	XII	**The World: A Field for Christian Service** **Part IV** D. **Senior Quarterly Year III—Part IV**	THEME: **The Problems of Youth in Social Life** TITLE: For Self or for Others? MATERIAL: Review.	THEME: **The Book of Ruth** Life in the Times of Ruth. Ruth 1: 1; 4: 7; 1: 1, 6, 22; 2: 2, 3; 3: 2, 7; 1: 19; 2: 1; 2: 9; 2: 2; Deut. 24: 19–22; Ruth 1: 11–13; 4: 10–17; Psa. 127: 3–5; Ruth 4: 4–6; Lev. 25: 2–17, 23–28; Ruth 1: 16, 17; 2: 4; 4: 11, 14; contract, 4: 7; 3: 1–9; 4: 1–6; Deut. 25: 5–10.	THEME: **The Book of Ruth** Ruth Faithful in Trial. Ruth, chaps. 1 and 2.	THEME: **The Book of Ruth** Ruth Beloved and Honored. Ruth, chaps. 3 and 4.	THEME: **The Book of James** The Author of the Book of James. Matt. 13: 55; Mark 6: 3; Acts 12: 17; Gal. 1: 19; 2: 9; Acts 21: 17–25; James 1: 1; Acts 15: 13; 1 Cor. 15: 7. D. TITLE: James, the Author of the Book. MATERIAL: Matt. 13: 55; Mark 6: 3; Acts 12: 17; Gal. 2: 9; Acts 21: 17–25.		
18	XIII	**The History and Literature of the Hebrew People** **Part IV** D. **Young People's Quarterly Year I—Part IV**	THEME: **The Kingdom of Judah, the Exile, and the Restored Jewish Community** TITLE: God's Judgment Upon Nineveh. MATERIAL: The book of Nahum. D. TITLE: Review. Religious Ideas of the Later Prophets.	THEME: **The Kingdom of Judah, the Exile, and the Restored Jewish Community** Youthful Leadership in Loyalty to God's Law: Josiah. 2 Chron., chaps. 33 to 35. D. THEME: **Studies in Hebrew Religious Literature** The Song at the Red Sea: An Early Ballad. MATERIAL: Exod. 15: 1–18.	THEME: **The Kingdom of Judah, the Exile, and the Restored Jewish Community** Heroic Fidelity of God's Messenger: Jeremiah. Jer., chaps. 1, 2, 18, 19, 26 to 46. D. THEME: **Studies in Hebrew Religious Literature** The Song of Deborah: An Early War Song. Judg. 5: 1–31.	THEME: **The Kingdom of Judah, the Exile, and the Restored Jewish Community** The Rechabites, Steadfast and Loyal. Jer., chap. 35. D. THEME: **Studies in Hebrew Religious Literature** The Book of the Covenant: A Legal Code. Exod. 20: 22 to 23: 19.	THEME: **The Kingdom of Judah, the Exile, and the Restored Jewish Community** The Downfall of the Southern Kingdom, B. C. 597–581. 2 Kings 23: 31 to 25: 30; Jer., chap. 52. D. THEME: **Studies in Hebrew Religious Literature** The Story of Joseph: Biographical Narrative. Gen. 37: 1 to 50: 26.	SENIOR	YOUNG PEOPLE
19	XIV	**The History of New Testament Times** **Part IV** D. **Young People's Quarterly Year II—Part IV**	THEME: **The Interpretation and Defense of Christianity** TITLE: Review of Chapters 1 to 38.	THEME: **The Apostolic Church a Brotherhood** A Common Bond. MATERIAL: John 21: 15–23; Acts 1: 1–14; 2: 1–21.	THEME: **The Apostolic Church a Brotherhood** A Common Message. Acts 2: 14–40; 4: 11, 12.	THEME: **The Apostolic Church a Brotherhood** A Common Life and Worship. Acts 2: 38–47; 3: 1; 4: 23–37; 12: 12; 19: 1–6; 20: 7; 1 Cor. 16: 2; Heb. 10: 25. D. MATERIAL: Acts 2: 42.	THEME: **The Apostolic Church a Brotherhood** A Common Responsibility. Acts 6: 1–6; 11: 27–30; 1 Cor. 16: 1, 2; 2 Cor. 8: 1–15; Phil. 4: 10. D. Acts 6: 1–6; 11: 27–30; 1 Cor. 16: 1, 2; Phil. 4: 10–20.		
20	XV	**The Bible and Social Living** **Part IV** D. **Young People's Quarterly Year III—Part IV**	THEME: **The Church** TITLE: The Christian Social Order. MATERIAL: Luke 11: 2–4; Rev. 21: 2, 3, 4; 7: 16. D. THEME: **The Industrial Order** TITLE: Review.	THEME: **Bible Spokesmen for the Kingdom of God** Moses, the Founder of the Hebrew State. Exod., chaps. 1 to 12; 18; 20 to 23. D. MATERIAL: Exod., chaps. 1–14; chap. 18; chaps. 19–23.	THEME: **Bible Spokesmen for the Kingdom of God** Samuel, Champion of National Solidarity. 1 Sam., chaps. 1 to 16.	THEME: **Bible Spokesmen for the Kingdom of God** Elijah, the Champion of Jehovah. 1 Kings 18: 1–40; 21: 1–29. D. Elijah and Amos as Prophets of Social Justice. 1 Kings 18: 1–40; 21: 1–29; Amos 2: 6–8; 4: 1–5; 5: 4–24; 6: 1–6; 7: 10–17; 8: 4–6.	THEME: **Bible Spokesmen for the Kingdom of God** Amos, the Prophet of Social Justice. The book of Amos. D. Hosea, Preacher of Divine Love. Hos., chap. 3; 4: 1–10; 7: 8–16; 10: 12 to 11: 11; chap. 14. Compare Isa. 52: 13 to 53: 12.		
ADULT		**Special courses for parents and elective courses on special topics.**							

Camping at Foochow

By O. G. Reumann

WHO said that Chinese boys don't like camping? You will always find some older folks who will question this, like everything else. You will hear them say, "There is too much distinction between coolie and student for boys to get down to do the necessary 'dirty work' in camp." "They don't like roughing it." "They're afraid of the water." "They won't leave home." All of these and others greeted me as I talked about a boys' camp to some American friends and Chinese teachers, but when I showed our Service Club of Boys' Work leaders (students), some pictures of Camp Dudley, Pootatuck, and others and began to "rave" about the possibilities, they said, "Can't we try it?" Then our American Board Boys' Work secretary, Mr. Go Sing Hang, got the idea, and when he did, I knew it would go.

As soon as school was closed he had assembled eight leaders, including myself, our cook, my gardener to carry loads, one bag of rice, one tent, a Chinese flag and twelve happy kids. The first night we met at school, got our nicknames, a few committees and some sleep. The boys couldn't wait until sunrise, for they were not only going camping, but for every boy and even some of the leaders it was the first time that they had been on the steam launch that goes from Foochow down the beautiful Min River to its mouth. It was the first time they had seen the coast steamers lying at anchor in the harbor. The first time they had seen the ocean twenty-five miles from Foochow. The first time they had ever kicked around in the sand or taken a dip. Camping was more than "a tent in the woods" to these boys. A launch, then a sailboat, then a little walk and we were down at Sharp Peak.

There are plenty of things that make camping much easier here. First, a fellow doesn't come to camp with a trunk and an automobile appended. The suit he has on is his Sunday and everyday suit. It is for swimming and dress. When board beds are used at home, what's the matter with the floor at camp? "Eats," doesn't mean a half dozen courses. It means a bag of rice and then some more rice. And "dishes" don't mean a half dozen dishes for every one and all kinds of silver weapons; it means a couple of chopsticks. So you see in some ways it's easier to camp here than at home.

Our schedule is almost the same as yours. There is the rising whistle, raising the flag, setting up exercise, three good square meals (and as luck would have it I had forgotten my silver spoon and so there was nothing between me and the square meals but a couple of sticks), hikes and swims. How the boys enjoy the latter! There are some that prefer to read, just as in a regular camp, and there are some who want to play ping pong and Chinese checkers all the time. Then there is a morning school for nature study and first-aid work, afternoon volley-ball games and evening camp fires, except that there is no real fire. We cannot go out in the woods and get loose dead wood, for every stick and dry leaf has been combed for kindling; so we have an American lantern in the center of the camp fire. We have squads and inspection too, and whistle for lights out and even the muffled laughter after the lights are out. There are chapel talks and on Sunday a trip to the chapel down in the village when everybody turns out to learn of the excitement. But we had one thing you don't have, namely, snake meat for dessert. I killed a ten-foot snake one day and the boys skinned it and ate the meat. Some meat! Not so very different from eels, after all.

You should have been at the last night in camp, which happened to be Sunday evening. It was a camp fire scene with a light in the center and stars overhead. Mr. and Mrs. Hubbard were guests of honor, for they are on the island. Mr. Hubbard told of how they bought land down there thirty-five years ago when he first came and how the natives fired stones at them. But now, how different! On the island are a few missionary summer houses, some buildings for the orphans, a Christian industrial school, a Christian day school, a Christian church, plenty of "good will" and now a "camp." Each boy sang a song, some of which you would understand in good English, some in Chinese. They called on me and I spoke of "Dudley" and of its founder, Mr. Dudley, who loved boys, American boys, yes, but also boys of other lands and after whom a church in Foochow city and a boys school in Ingtai are named. And I hoped that somehow this camp of a few days for a few boys and leaders who were able to share in expenses, might be continued year after year for the many boys—poor boys whom we do not touch in school—who might come to camp for a week or two and rub elbows with Christian leaders and to learn to follow the great Leader—the God of all nature and all races. And I wished that some boys' work leaders of campers this summer might join in the large international circle to bring to many of the boys here the joys so common at home in the summer.

A Ten-foot Snake for Dinner

Time for "Eats"

The Progress Club Idea of Service

Valuable Suggestions for Training Boys in Service with Some Guiding Principles to Help in the Planning

By Lawson F. Reichard

EVERY teacher of boys sooner or later comes face to face with the problem of finding avenues of service for those boys. Christianity is an active religion and as such the whole teaching leads to the challenge of spreading the gospel. The more an individual grows into the spirit of Christ the more the challenge to serve comes to him. But what can he do? The school itself can offer but a few jobs to boys and such things as passing out song books does not offer satisfaction for any length of time.

Of course there is the class organization with its standing committees that offers some tasks. Outside of the membership committee, however, quite frequently their tasks are for themselves, and while this is good it does not satisfy the individual that he is living up to the teachings he receives. Again we are apt to give boys jobs without any help or training, jobs that are either too big or too small, and the standing committees then become one in spirit as well as name.

If one will comb through the average church school he will be surprised at the number of such committees, many of which the teacher has forgotten. At best the committee has given tasks to but a few, the purpose of which too often has been to make a boy feel he has a responsibility rather than offer avenues of Christian service.

Give Them Real Tasks

And yet the boys and girls of our church schools have capacity for doing real tasks. Look in any high school and one will find boys managing teams, editing papers, participating in student organizations, participating in dramatics, debating and numerous other activities of responsibility. All of these are their activities, in which they play the important part and therefore find real interest in the doing of them and doing them well.

The Y. M. C. A. has taken boys and used them in promoting activities and has found them responsive and capable. I sat in a meeting recently in a Y. M. C. A. where a group of sixteen to twenty-year-old boys were planning an Older Boys' Conference for one hundred and fifty other boys, and it was inspiring to see how those boys assumed responsibility. Another group of high-school boys, who had been meeting in the Hi Y Clubs at the Y. M. C. A., decided to do what they could to break up crap shooting in the school. They made a thorough survey of the various places where the gambling was going on and then submitted in a group the results of this survey to the principal without giving the names of any of the boys.

The Boy Scouts have demonstrated how boys twelve to fourteen respond to responsible jobs. It was my privilege to be in Detroit during the reunion of the Civil War Veterans in 1915. For several days the Boy Scouts were constantly helping the old folks across the street, carrying water, administering first aid, running errands and many other kindnesses to make the old folks happy.

The Girl Scouts and Camp Fire Girls have demonstrated the willingness and capabilities of girls to serve.

A group of boys in the Y. M. C. A. in Wilmington, North Carolina, took upon themselves the task of raising eleven hundred dollars for missions and did it in three months. In a church in Detroit the boys and girls of the church school raised nearly three hundred dollars in one day by a "One Day's Earnings Campaign." Each was given a task and each gave what he or she earned from that task to the church school for missionary purposes. And so we might go on giving instance after instance of the ability and willingness of boys and girls to serve.

Points for Consideration

Ten years of boys' work has taught me that there are several elements that must be taken into consideration in getting boys to work.

First, the task must not be of long duration. It is for this reason that standing committees among boys usually stand. In fact, this is not confined to boys, for oftttimes men can be more quickly interested in short jobs even though they take more time than longer ones. With a boy this is because he likes to see the end in view. He likes to picture the job complete and anticipate the feeling of success. This spurs him on to bring it about. But where it is stretched out over a long period and the end is indefinite, he finds it hard to keep up his enthusiasm.

Second, the boy needs help. It is the exceptional boy who has sufficient punch to do a big job himself. The adult leader must help him plan his work and point out obstacles along the way with possible solutions. The best leader is the one who does not tell a boy these things but helps him to reason it out himself so that he feels the conclusions are his own.

Third, the task must be a real task. The boy must not feel that the task is simply something to keep him busy. There must be a real purpose back of it. A boy is the keenest psychologist alive and can usually sense insincerity quicker than an adult. The best way to be sure of his interest is to let him pick the task.

Fourth, the task must be within the boy's reach. It only discourages him to give him a task he cannot do. It does not matter how hard the task is, just so the boy can do it.

Fifth, there must be a time limit on the job. Boys are great procrastinators. This also is not peculiar to boys. The shorter the time, the greater the action and enthusiasm manifested.

Sixth, the capacity for service is as varied as personality. A task therefore must be such as to challenge the best that is in a boy and yet not discourage him. This means that tasks must be as varied as boys.

Progress Club Proves Its Worth

The Progress Club idea was the outcome of our endeavor to interest boys in service for others. The plan in itself is very simple. Each boy was taken separately and in an interview he was challenged to do something for some one else. He was then asked if he would join the Progress Club and if so was given a Declaration of Purpose Card to sign. The only requirement of the club was that he would try each month to help some individual. A white card was then given him on which he was to state the task he would undertake. This task was to be specific. He could not say "he would help some boy" but "help John Jones." Then at the end of the month he was to give a written report on a salmon colored card of his success or failure.

What would be the outcome? Would it work? The six principles laid down were all formed in the idea and in addition was the advantage of an opportunity for continuous growth and service.

Thirty boys were lined up in the club in the Detroit Young Men's Christian Association. For three years it was held together and then the war took the boys away. During that time, however, it proved its worth.

When the pledges were first begun they were all very small in their intent but meant much to the boys signing them. They took such form as asking boys to go to Sunday school, stop smoking, swearing, etc. Some of these reported success, some partial success, and others failures.

All reported, however. The leader continually encouraged and helped by letter and personal interview.

Things went along on this line for a while and then the growth began to show in a lack of interest. Too often we interpret lack of interest as an indication of growing failure when in fact it is often a reward of success. This is best shown by the expression of a member of the club who was working at Park Davis Company. He had started out to try to get a fifteen-year-old boy "to stop going to the burlesque show." He not only talked with the boy but took him to several clean shows to try to interest him in them. Through a series of pledges he got the boy to stop swearing and go to church school and church. After several other pledges he finally became apparently indifferent. An interview showed that it was not indifference but rather a feeling of dissatisfaction at the size of the task he was doing. As soon as a larger field was opened up to him he was all enthusiasm again and took over a Boy Scout troop in one of the settlement houses. Through a period of a year he had grown into the larger service.

Another member started in the same small way. He came to the place where he too wanted larger responsibilities. For several years a gymnasium equipment in the Episcopal Church, of which he was a member, had been idle. He had been a leader in a gym class in the Y. M. C. A., so he started a class in that church which later grew to two classes, and he trained others to help him. Another boy who had for a year threatened to leave his church because of the lack of activity for young people, finally pledged to do what he could to create such activity, and set aside two evenings a week in which to do it.

Growth in Service

And so we might go on. The story was always from small beginnings up. Some boys got further than others. That was to be expected. All, however, showed growth in interest and ability to serve.

Statistics never tell the whole story, but through these boys pledging a monthly service during the winter of 1916-1917 the following were some of the results obtained:

12 boys joined the church
157 boys were asked to join the church school
63 boys did join the church school
$50 was given for Missions
127 miscellaneous pledges were made with various results
16 members were pledged to group service as illustrated above.

This Progress Club idea did several things. First, it opened up an unlimited field for service. Second, it allowed the individual to have the kind of task he was interested in. Third, it created through the pledge and report card a relationship between the member and the leader so that the latter could help. Fourth, it gave opportunity for each member of the group to serve according to his abilities. Fifth, unlike a committee, each member had a task all his own on which he knew he would have to make a report. Sixth, it offered growth. Seventh, it offered real tasks. Eighth, the tasks at the beginning were of short duration.

All of these things helped to make it a success both from the standpoint of helping to develop the boy and getting real service done. I have tried it and believe it practical for the classes of young people of the church school as well as for the younger boys and girls in a modified form. There is nothing elaborate about it, neither does it require a lot of detail.

There is just one caution and that is that all pledges must be confidential between the leader and the individual. It must not be a subject for group discussion if it would be kept worth while. Young people who are sincere do not like to display their good deeds. The idea is practical. It has been tried in Detroit, Michigan, and Worcester, Massachusetts, and has proved practical.

The Superintendent's Greatest Asset

The Religious Education Committee

By Clinton E. Ostrander

THE church needs a religious education committee just as truly as a city needs a board of education. Just as the superintendent of schools needs the backing of the board of education, so the church-school superintendent needs the support and cooperation of the religious education committee. The program of religious education is of sufficient importance to challenge the interest and best efforts of the biggest men and women in the church.

Our religious education committee has for chairman a man who is principal of one of the largest technical high schools in the country, a man thoroughly trained in educational principles and who has also made a great study of the principles of religious education. His heart is in educational work and it is not too much to say that the goal of all his teaching is *Christian* education. With the greatest care he selected the personnel of the religious education committee, choosing only men and women who he knew had a great interest in the educational program of the church. The committee meets regularly on the last Monday of each month and every member knows that that is a standing appointment. A report is given to the committee at each meeting by the director of religious education and this report furnishes the basis of the deliberations of the committee.

The church school is growing rapidly and there was a shortage of classrooms. When the matter was brought to the attention of the committee, the members readily saw the need and with their positions of importance in the church they were able to bring before the official board the importance of adequate provision for the needs of the church school. The necessary classrooms were provided.

The religious educational committee has been instrumental in having the support of the church school included in the church budget, as a result of which we have been able to do many things which without this support we could not have done. Last year the committee authorized the sending of all department heads to the International Sunday School Convention at Kansas City.

Perhaps the very finest thing the committee can do is to secure teachers for the church school. Recently the chairman addressed a letter to all members of the church asking them what they would like to do in a way of service for their church. A stamped and addressed post card was enclosed on which they were asked to indicate just what they would most like to do to further the interests of the church. Some very valuable information has come back to the church office on these cards. New teachers have been secured, associate teachers have been placed in the different departments, and members have been assigned to other pieces of service for which they signified a preference. It is the intention of the committee to solicit all new members uniting with the church and to keep a permanent record of the things which they are willing to do. The committee now has plans under way for the organization of training classes for those who have signified their willingness to become teachers in the church school.

It is impossible to estimate the sense of security which the backing of such a committee gives to the director of religious education or the church-school superintendent. With such a committee he feels that nothing is impossible. In these days of pioneering in the field of religious education when the church needs to be awakened to the possibilities, no plan will be more effective than that of having a committee made up of prominent and influential men and women who have caught the vision and who are willing to devote their time and energy in giving the program of religious education the place that it ought to occupy.

Photo by Furness

Scene Showing Positions in Sleeping Tableau

The Wise and Foolish Virgins

Dramatized by Elisabeth Edland

CAST:
Five Wise Virgins.
Five Foolish Virgins.
Bridegroom.
Attendants.
(All parts can be played by girls.)

Costumes: *Wise Virgins* are dressed in flowing gowns of pastel colors, blue, pink, yellow, lavender, and green.

Foolish Virgins are dressed in flowing gowns of dark colors, blue, brown, green, purple, and black.

Bridegroom and Attendants are dressed in costumes of biblical times.

(All costumes can be made of straight draperies, measuring in length from five yards to seven, according to height of wearer. Dyed cheesecloth is inexpensive.)

Setting: A plain background, deplete of ornamentation. The only object on the stage is a long bench (church pew), over which is draped artistically a black velvet curtain, or a piece of cloth of some neutral color such as gray. There should be a door, left.

Properties: Ten lamps are needed. These lamps may be modeled of clay or plasticine by the cast or by members of the Junior Department of the church school as part of their handwork. Clam shells, fitting into the hollow of the hand, are good substitutes. A short piece of candle, about one and one-half inches high, should be fitted into the lamp or clam shell for the light. A box of matches must be placed off-stage, right, within easy reach, so that the foolish virgins may light their lamps when they leave the stage.

All directions are given from the audience's point of view.

THE WISE AND FOOLISH VIRGINS

Reader: Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them; but the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept.

Enter, right slowly yet eagerly, the ten virgins. They are tired from watching and waiting. They look, left, anxiously, keeping the two groups distinct yet not separated. While they hold this tableau, girls' voices, off-stage, sing in two parts, the first verse only of "Now the Day is Over."

Off-stage singing:
"Now the day is over,
Night is drawing nigh;
Shadows of the evening
Steal across the sky."

During this singing, a very effective scene may be produced if the stage is gradually darkened to a blue light. The lighted lamps will then shine out brilliantly. Unless this can be well done, keep a steady light throughout the dramatization. At close of singing, Virgins, through pantomime, indicate they are tired, and slowly and gracefully take positions for sleeping tableau. See places indicated in illustration.

(1) Wise Virgin sits down exact center of bench, feet together, hands resting in lap, holding lamp. Head droops forward.

(2) Wise Virgin sits extreme left of bench, her left arm resting along back of bench, her right resting in lap, holding lamp. She faces half-way toward center, but her head drooping over left shoulder is profile.

(3) Foolish Virgin, same position as (2), only reversed.

(4) Wise Virgin, sits on floor, facing left, right knee drawn up a bit so as to make position more graceful. The left hand is rather flat on the floor, and right hand is in lap, holding lamp. Head droops forward on left shoulder. (5) Foolish Virgin, same position as (4), only reversed. (6) and (7), Wise Virgins, left group. (6) stands upright, facing forward. (7) faces toward (6) and rests her head on the shoulder of (6). Right arm about the waist of (6). Lamp held in left hand, just above waist-line. Left arm of (6) about shoulder of (7). Her head rests on that of (7). (8), (9), and (10), Foolish Virgins, right group.

(9) sits on floor, facing forward, head droops forward, and both hands rest in lap, holding lamp. (8) kneels a little in back of her and facing toward her, left arm about the shoulder of (9), and her head resting on that of (9). Lamp held in right hand. (10) stands a little to right and in back of this group, facing forward with just a slight inclination toward the left. Her head droops forward, and she holds her lamp in the left hand, just above the waist-line. Her right arm falls straight down. Lamps of Foolish Virgins are extinguished after they get into position. This can be done by striking the flame with a finger, or blowing. This action must be without attracting the attention of the audience. This tableau is held while the girls sing off-stage the following verse. Tune "O Jesus, Thou Art Standing."

Voices off-stage:

"O Master! When thou callest,
No voice may say thee nay,
For blest are they that follow
Where thou dost lead the way;
In freshest prime of morning,
Or fullest glow of noon,
The note of heavenly warning
Can never come too soon."

(Sarah G. Stock)

Brief pause, and then cry from distance.

Cry from distance: Behold, the bridegroom cometh! Behold, the bridegroom cometh!

Virgins awaken, two or three immediately getting up, the others following quickly. Wise gather to left and trim their lamps. Foolish gather to right. Consternation on their faces.

First Foolish Virgin: Oh, our lamps have gone out!

Turns and sees the bright flames of the Wise Virgins' lamps. Steps forward quickly and eagerly, followed by the others.

First Foolish Virgin: Pray you, give us of your oil.

Wise Virgins step back, surprised.

First Wise Virgin: Not so!

Second Foolish Virgin: Oh, give us of your oil, for our lamps have gone out.

Second Wise Virgin: No, no! We cannot do that. There is not enough.

Looks of dismay on the faces of the Foolish Virgins as they turn toward each other puzzled.

Third Wise Virgin: Go ye to them that sell and buy for yourself.

Exit, in hurry, right, Foolish Virgins.

Reader: And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage, and the door was shut.

Instrumental, "Ancient of Days, Who Sittest throned in Glory," or other dignified march. Enter from back of church, the Bridegroom and Attendants. They march down right aisle, coming across platform from right. As they come the Wise Virgins go forward on platform in greeting of welcome. They hold their lamps high. Members of the wedding party greet them and talk to the Wise Virgins as they go by. Wise Virgins follow out with wedding party through left door, and as door closes, music softens.

Foolish Virgins enter, right, their lamps burning brightly. They go quickly to center, and are dismayed to find that the other virgins are not there. With their entrance, the girls off-stage hum softly in two parts, "Dear Lord and Father of Mankind." Continue this to close of dramatization.

Sounds of merriment come through closed door, and Foolish Virgins turn toward it quickly.

First Foolish Virgin: The door is closed!

As she turns back to the others, they urge her, in pantomime, to knock. She gives her lamp to one of her companions, and goes rather hesitantly at first to the door, but knocks vigorously when she gets there.

First Foolish Virgin: Open! Open!

As there is no answer, she leans forward, listening at door. Others urge her in pantomime to try again. She straightens up, and knocks with both hands.

First Foolish Virgin: Open! Open, I say!

Voice coming through door: Who are you?

Foolish Virgins: Guests!

Voice coming through door: Verily I say unto you, I know you not.

First Foolish Virgin stands motionless at the door, scarcely comprehending what has been said. The other four Virgins turn, and very slowly exit, right. First Foolish Virgin turns away from the door, takes a few steps, turns back as if to try again, but, knowing that it is useless, goes to bench and sinks down upon it. After a moment she gets up again slowly but with a light of determination on her face. She turns to the door, and as she looks at it, she shows clearly that another time she will be ready. She walks off, right, sadly but hopefully.

Reader: Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.

Singers, off-stage, close with a soft Amen.

Vacation Church School in a Small Town

By Frank A. Lindhorst

Japanese Tea Party — Mission Study Class

WACO, Nebraska, is a town of three hundred and fifty people, surrounded by a very thickly settled farming district. There are a Methodist, Christian and a German Lutheran Church in the community; also a German Methodist six miles south of the town.

The need of a vacation Bible school was presented from time to time from the pulpit of the Methodist Church, in the homes, and to teachers of children whenever the opportunity presented itself. The result was that plans were made to organize a school in the Methodist Church. There were many who wondered where we would find teachers. This problem had been considered in our preparations.

During the previous summer we took a number of people to Lincoln to observe a vacation Bible school in operation. This helped to create enthusiasm and to generate the spirit of wanting to organize a similar school in our town. Our ears and eyes were open for teachers all the year. We estimated that the expense of the

(Continued on page 480)

How to Construct a Biblical Drama

By
Thomas Walton Galloway

IN this article I wish to bring to the reader some of the practical features that were worked out in a course of experiments in dramatizing the Bible stories. It is not merely a matter of theory that great truths can be put in form both attractive and easily assimilated by means of the drama or pageant. It has often been proved so in practice. In making a start in such work as this there are three very practical considerations; all of which have educational value for the church-school workers: the selection of suitable episodes; the making of the dramas; and, finally, the presenting of the dramas.

Selecting the Episodes

The selection of the episodes for dramatization should, of course, be done with pedagogical perspective. The story should be adjusted to the general development of the group; though in this connection it must be borne in mind that the same episode may well be used for different ages, if only the treatment of it be adapted to them. It will be adapted to them if they have the chief part in dramatizing it, as is advocated in the next section.

It is not essential that all the incidents be taken from the Bible, although it will be found a very rich source. Missionary stories of the Christian heroes who have spread the gospel, from the first century onward; inspiring incidents from God's movements in human history; great pictures from literature in which the moral and religious truths show forth strongly: all these may furnish material to illustrate the same truths set forth in the Bible and thus reinforce and supplement it. These will help convince the child that the truths of the Bible can be depended upon all through the ages. Their spirit and value are not limited to biblical times. *Pilgrim's Progress*, which few young people would read unless drawn to it by some such aid, will furnish many episodes which can be presented dramatically, and thus win the pupil to an interest in the whole story.

Special and appropriate dramatic incidents may well be selected and worked up for special occasions, as Rally Day, Thanksgiving, Christmas, New Year, Easter, Children's Day, and July fourth. Similarly, if it is the policy of the church school to emphasize for several weeks in its opening worship, elements suggested by such words as faith, reverence, good will, communion and the like, it is possible to select incidents in the Bible or elsewhere and so develop them as to make both the actors and the hearers find the appeal of the idea more real.

At the outset it is better to select some simple incident which carries a single and obvious lesson, with direct and readily traced movement, and thus use it as a definite educative project. It will be more easy to develop, and hence will not offer so many possibilities for discouragement and failure as though a too ambitious theme were chosen. As experience in dramatizing and in training comes, it will be easy enough to develop more complex stories. Such an incident as that of the Good Samaritan or the visit of the shepherds to the manger will be suitable to begin with. If it were desired to give as complex a story as the life of Joseph, it would be better to begin with one incident of it, as the selling to the Ishmaelites, or the interpretation of Pharaoh's dream. Gradually a number of these scenes may be worked up, and presented separately. Finally, they may be woven into a continuous story and presented on one occasion. Such a plan allows for a maximum of the advantages with a minimum chance of discouragement. The selection of suitable incidents demands some ability to read between the lines and to imagine or visualize the physical features of the incidents so that these in turn may be made to carry the lesson naturally. In dramatic action it is essential that the thing to be taught shall be vitally connected with the movement, and not be merely tacked on in words.

Building the Dramas

This is, of course, the part of the work that gives the teacher the greatest educative opportunity and responsibility. If this is well done, the final presentation merely becomes the pleasant, natural climax of the whole interesting experience. In order to make the most of it, the teacher most cordially realizes the whole remarkable opportunity by means of the child's play and dramatic impulses, to give him interest in the sayings and actions of great characters; to inspire him to analyze and study situations and to discover the essential and striking elements in them; to enable him to visualize from words the practical "business" that will sincerely present a situation; to motivate, as a step toward success, the mastery of many details of surroundings, customs and the like; to cause him to appreciate beneath the words the spirit that makes the incident sincere and real, and thus enable him to sense something of good and bad character and motives back of action. The great and peculiar pedagogical value of all this is that guidance in doing all these things for the play can be made impressive without the unwholesome reaction that often comes in the individual when the moralizing and preachments are directed toward him.

Unfortunately, the method of making up the drama in most cases is limited by the small amount of time that can be given to it. The suggestions made below will be based on the assumption that the teacher and the class may somehow find all the time that is necessary to get the best educational results in at least one drama.

Let us assume that a class of boys with a dozen members has been asked to present a ten-minute play as a part of an opening service for the church school. The teacher's task is to get the maximum motivation of all the members of the class to enter into the task and to do it well. How can this be done to the best advantage? The following will suggest what is possible for the teacher and the class to do together:

(1) Make the announcement, explain the opportunity, emphasize the situation in such a way as to get the boys to *want* to do it. This is vital.

(2) Ask each boy to look through what he knows of his Bible and to talk with his parents, in an effort to pick out what would seem to him a good story to use, and then prepare himself to tell the story to the class in such a way as to "sell" it to them. This will require quite a little careful work, and the class will both learn a good deal of biblical matter and get more interest in the problem by discussing the merits of the different stories. Select the story after full comparison and discussion.

(3) Assume that the *Parable of the Good Samaritan* has been selected. Let the teacher tell the story of the parable in a dramatic way, with suitable emphasis. Ask all the boys to study it during the next week, and report at the following meeting on the number of characters that ought to be provided, how many scenes or pictures ought to be arranged to bring out the sense, what should be shown in each scene, and the action necessary to do this effectively, and other things of the sort that will determine the action and the dialogue. All of this will furnish further opportunity for study and discussion that will cover the conditions and setting of the incident.

(4) At this meeting, if agreement can be reached as to the characters to be represented, and similar details, any one of several effective plans might then be followed. Perhaps a good arrangement would be to give each scene to a different committee, asking each to be prepared to give a beginning of dialogue and action at the next meeting. These could meet and independently plan their scene in the interval. At least three scenes may be arranged: (a) preparation for the journey, in which an introduction and anticipation

of trouble will give expectancy; (b) the actual attack by robbers; (c) the significant behavior of the Priest, Levite, and Samaritan.

(5) The building of the action and the dialogue is the supreme occasion for the teacher to make the incident educative. By encouraging the acting of the scenes by members of the class, by inviting criticism of this coupled with illustrative action by the other members, by skilfully directed questions, the teacher can bring out all the powers of appreciation, interpretation, discrimination, and expression which the boys have. He can develop interest in all necessary geography, social customs and conditions, traits of human nature, and the like, in the simple and essential task of finding proper action and dialogue.

For example, shall we have the traveler confident of his safety, or afraid that he will be robbed? What about his friends? What kind of a conversation would they have? How would they greet one another? How can we make it most interesting and still keep it true and probable? Would a report of a robbery on the road yesterday do this? If the merchant was compelled to go alone in spite of this, the rumor would add dramatic interest. Even a little bravado on his part might help. What would his friends say on such an occasion? How would he answer? Gradually it can be made clear that the dialogue will depend on the general circumstances and on the character of the parties. The boys will enter with zest into the game of finding a suitable next speech. Even though the lines may not be so good as if an expert prepared them, it is a great loss of opportunity not to give the boys a chance to do this for themselves.

Photo by Furness

An Intermediate Interpreting a Symbolic Character in a Children's Day Program

(6) During this preparatory stage, the play should be presented many times, not with memorized words, but rather spontaneously. Much shifting of the members to the different characters should be tried. The boys should be invited to comment on the changes brought out in these shifts. Every boy should be allowed to try his hand at several rôles.

(7) After the class has done its best, the teacher or some member of the school who has some gift in this sort of thing can, if it is thought wise, polish the dialogue and adapt the words somewhat to the Bible style. All such changes should be submitted to the class, however; if the suggestions are really improving, the boys can be depended on to sense the fact. The effort will be good practice for them, increase their feeling of responsibility, and give a basis of comparison and estimate of their own efforts.

(8) The selection of those to present the various characters in the final performance should be democratically made by the pupils themselves on the basis of faithfulness and efficiency in the preliminary work.

(9) Very little staging or costuming is necessary, though it will be found that a little attempt at both will please the young actors. It may be nothing but some straw, or a rug, or a rock; it still is an aid to the imagination. A turban or a belt or some unusual little piece of drapery to distinguish his particular character will help the boy to "feel" his part. It is better in every way, however, not to overdo the accessories.

Presenting the Drama

While the final presentation is, from one point of view, merely one of a series, nevertheless the educational value of this final occasion will not be greatest for the actors themselves unless they appreciate that they are trying to produce a state of mind on the part of the audience. That is to say, that they must *believe in the sincerity* of the story. Every child and every word and action must be subordinated to having the audience get, through them, the purpose and effect of the story. They must feel that their success consists, not in beauty and artistic production, but in making everybody understand very clearly what it is all about. Let each of them become for the time being a preacher and an advocate through their presentation. They want to convince their audience. This is why they must enter into their part, know it, and live it very sincerely for those few minutes. That is why they must know their lines and all the other things they have learned, but will not say. All the outside things they have learned are just to help them do this one thing well.

Photo by Furness

A Junior Boy Interpreting His Part with Sincerity

In the interest of success in this, it seems best not to drag out too long the practice and preparation. Nothing is gained, and much of spirit is lost, through "going stale." This is one advantage in the short episode over the complex one.

The educational value of these dramatizations for those children who merely see them given must not be forgotten. It is perfectly safe to say that any of these biblical stories will make a more lasting impression on those who merely see and hear it given by other children than any amount of ordinary teaching would secure. The public presentation is both a good expressive device for those who play in it and a good teaching device for others.

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A Missionary Service of Worship for Juniors

By Margaret D. Moore

BECAUSE we wish to prepare the children of the Junior Department for the Teen-Age Department of the church school, where the boys and girls take a very large part in the conduct of the department, we give the juniors many opportunities for preparing and presenting appropriate worship programs. This, however, is not done until the superintendent has taken charge long enough to set a standard for appropriate and worthy services and the children have become accustomed to the use of responses and have learned to take part reverently and wholeheartedly.

Several months ago the superintendent suggested that the third and fourth year classes take charge of the missionary services of worship for the next six months, while the first and second year classes prepare to decide which class presents the best service. We determined that the tests should be:

1. Which service interested us most?
2. Which service made us feel nearest to our heavenly Father?
3. Which service made us most ready to go out and work for him?

Only two classes have taken part thus far. The first one was in February—a combined missionary and patriotic program conducted by a fourth-year class of girls. It was well planned and well presented as all things done by this class always are.

In March, a worship program was planned by the superintendent, teacher and a class of fourth-year boys, which was based upon a service for grown-ups presented by Professor H. Augustine Smith on a recent visit to the city. Enough typewritten copies for all in the Junior Department were prepared by the teacher, and the boys took charge, each one in turn acting as leader. Because it is somewhat of a departure from the usual junior worship program, it is believed that it may be suggestive to other junior superintendents and teachers, and is therefore given below.

Before having it presented, the teacher should go through it briefly with the children, calling attention to the numbers of the hymns, the stanzas which are to be sung, and the places where the audience sits or stands. In order that the children may have time enough to find the hymns, it is wise to have the whole hymn played through, then the pitch given for the beginning.

Program

A Call to Juniors from Children of Non-Christian Lands

Hymn: *Onward, Christian Soldiers* (stanzas 1, 3 and 5).

Prayer: All praying:

Our Father who art in heaven, we are all thy children. It does not matter what color or race we are, or where we live, we know that thou art God of all. Help us here in America, who are more fortunate than others, to hear the cry of the dark, dark nations who do not know thee, and make us want to lend a helping hand.

First Leader (for China):

The fathers and mothers of the Chinese children do not know that they have a heavenly Father who loves them, so the children never say, "Our Father, who art in heaven." They don't know that our heavenly Father takes care of them during the night, nor that he gives them food, flowers and all the beautiful things out-of-doors, so they can't say "Thank you" to him. The only way they can know about the heavenly Father and Jesus and Christmas and Sunday is for us to tell them. And don't you think the heavenly Father would like to have us tell them about him and his love?

Hymn: *We've a Story to Tell to the Nations* (stanza 1).

Second Leader (for India):

While India is less than half as large as the United States, it contains more than three times as many people. If all the boys and girls of India should stand in a line, shoulder to shoulder, the line would reach around the world, 25,000 miles long. Only one child in each mile would ever have been inside a Sunday school. Think of that! Don't we juniors want to help send a missionary to India to start more Sunday schools?

Hymn: *We've a Story to Tell to the Nations* (stanza 3).

Third Leader (for Africa):

Most of the people of Africa have a very faint idea of God, and speak of him as the Great-great or Old-old, but they do not think that he *cares* for them or *loves* them. They worship spirits which they imagine live in stones, in queer-shaped trees, and in all sorts of natural objects. They believe that these spirits are always evil, so they are very much afraid of them. There are 130,000,000 Africans and most of them have not been taught to know God, their heavenly Father.

Hymn: *Hushed Was the Evening Hymn.* Tune, *Samuel*, found in most hymnals.

Fourth Leader: Jesus said, "Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world."

Prayer: All praying:

Today as we bring our offerings to thee, dear Father in heaven; we thank thee that thou dost let us help thee in this way even though we cannot go in person to help the people of China, of India, and of Africa, who need thee so much. And we pray that when we are grown older, if the missionary call comes to any of us, we may listen to it and obey it. For Jesus' sake. Amen.

Leader: From whom do all good gifts come?

Response: Every good gift and every perfect gift is from above, coming down from the Father.

Leader: What is God's best gift to us?

Response: For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life.

Leader: Since God has done so much for us, what should we do for him?

Response: *Freely* ye have *received*, freely *give*.

Leader: How can we give to God?

Response: Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me.

(Quiet music as representatives from the classes bring class offerings to the front, to be received by one chosen to do so.)

Offertory:

We give Thee but Thine own,
Whate'er the gift may be,
All that we have is Thine alone,
A gift, dear Lord, from Thee.

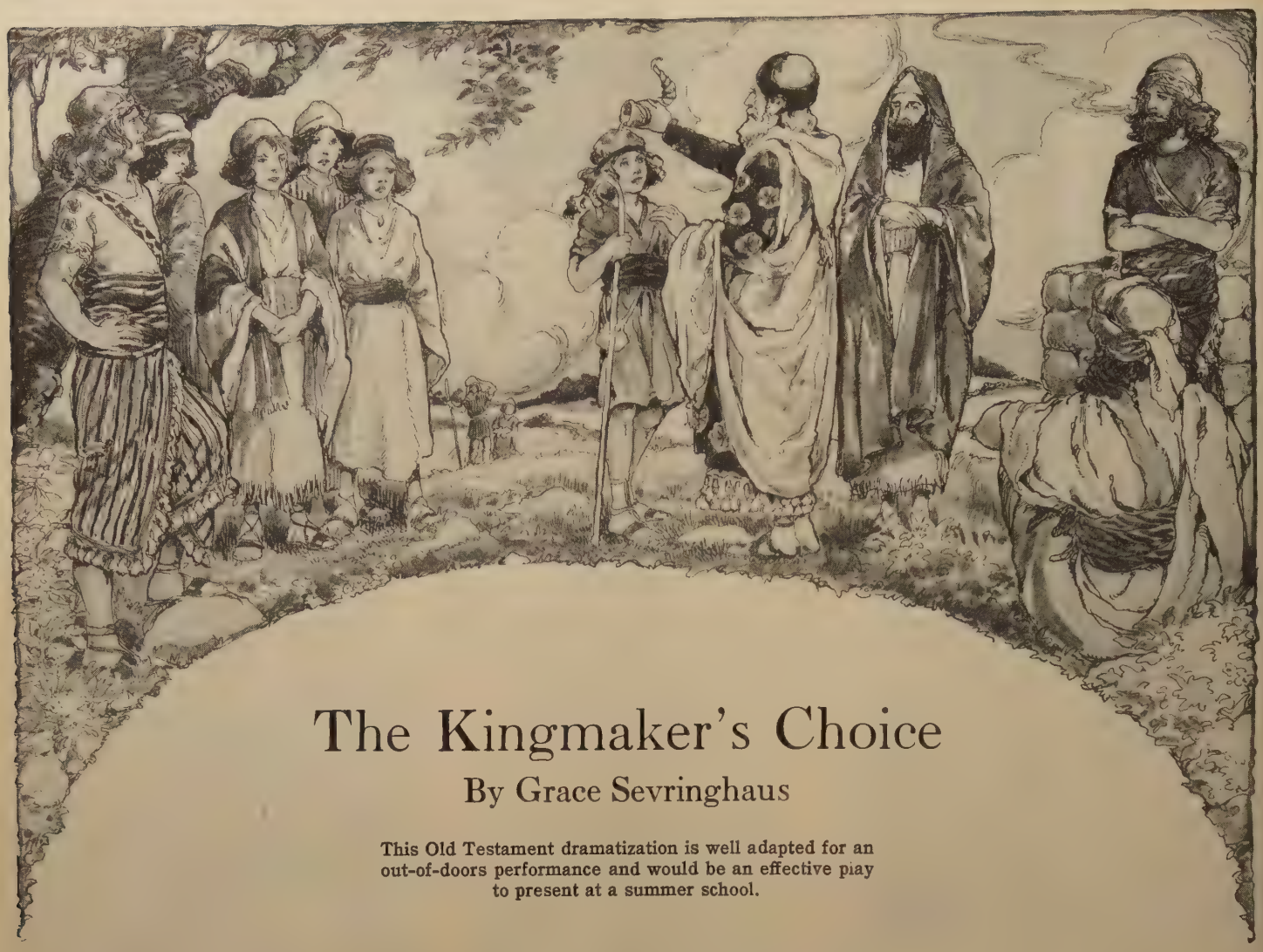
Some of the facts in this Program are taken from *Missionary Program Material* by Anita B. Ferris.

AMERICA

AMERICA, my country,
So beautiful you are
That I am glad to share you
With people from afar.
When other little children
From other countries come
We all will say together,
"America, my home!"

America, our country,
Is very big and free;
It stretches wide and wondrous
From sea to sunny sea;
And many children love it
From strand to happy strand
And greet the flag above it,—
America, dear land!

Nancy Byrd Turner



The Kingmaker's Choice

By Grace Sevringhaus

This Old Testament dramatization is well adapted for an out-of-doors performance and would be an effective play to present at a summer school.

SCENE: Hilltop in the country of Bethlehem, among the fields of Jesse. At the left is a tree trunk. At the rear is a rough stone altar.

Characters: Jesse, who wears the Hebrew costume in dark tones. Samuel, dressed in flowing white robes.

The sons, Eliab, Abinadab, Shammah, David, and four other sons, all dressed in typical Hebrew costumes, David wearing the brightest color.

The servant, in rough, drab dress.

Workers in the field (men and women), off stage, who sing a harvest song.

(*David sits toward the left of stage, leaning against a tree trunk, looking dreamily up toward the sky, his arms crossed behind his head. Beside him on the ground lie his flute and sling.*)

(*Off stage a group of reapers and gleaners are singing a harvest song as they work.*)

Eliab (*Off stage*): Here, you lazy fellows, none of your loafing! If you can't reap and sing at the same time, stop that noise.

(*Singing ceases except for two or three voices, which also cease after a few notes. Eliab comes up stealthily behind David on right and laughs boisterously.*)

Eliab: Ha! Ha! Ha! At it again, are you? Always dreaming, dreaming. What are you today, anyway—chief musician to the king? Or is it the king himself I see before me? (*With a low bow.*)

David: These good sheep give me time to dream, brother. All but that foolish, wandering lamb. (*He looks to left, where sheep are grazing, takes his sling, jumps up, and goes through the motions of shooting a stone.*) Hah! Right in front of him it went. Now he'll stay with the others for a while.

Eliab (*With irritation at David's good nature*): See here, I've been watching you from the harvest field down there. You've been making up songs and playing your old flute most of the afternoon. What is it all about, anyway?

David: I was thinking how beautiful the harvest field is today, Eliab. It must have looked like that when our ancestor Ruth was gleaning there. (*Impulsively.*) I should like to work and sing with the reapers in the valley. Oh, of course I love the sheep, but sometimes it is very lonesome here.

Eliab (*Putting his great hand on David's shoulder and shaking him roughly*): You were not singing about harvests. What was your song about? (*Sarcastically.*) You know you really ought not to keep those wonderful dreams to yourself.

David (*Patiently*): Well, yesterday a lion attacked the sheep. I killed him with one shot. My new song is about that, and about some great things I want to do some day. And, brother, how can one grow to do great things without dreams?

Eliab (*Shaking with laughter*): How? Look at me! Do I dream? No, I act. I want to be captain of the king's army some day, like Abner, but I don't lie around and dream about it. Even when I give orders to the servants, I give them as a captain would. As for you, why, you haven't a chance. You are the youngest of eight sons. All you'll ever do is to watch a few sheep, like a woman or a servant.

David (*Stepping forward with flashing eyes*): I may guard sheep, as women and servants do, but, Eliab, I do it differently! (*Enter, a servant, shouting.*)

Servant: Eliab! Eliab! The master sends a message. The master says, "The great priest Samuel has come and wishes to

see the sons of Jesse on important business." That's what the master said.

David (*Impulsively*): Oh, I have dreamed of this hour for years and years. I would rather see the great Samuel than King Saul himself.

Eliab (*Curiously*): Why?

David: Did he not make Saul king? Surely a man who can choose and anoint kings is greater than the king he creates. And his goodness exceeds even his power, it is said. (*To the servant.*) You are to stay with the sheep.

Servant: The master said to me, he did, "You need not call David from the sheep."

David: You mean my father wishes me to stay here and not see Samuel?

Servant: "The great man will not be needing David, he is so young." That's his words, they are. (*To Eliab.*) Where are your brothers?

Eliab: I think that lazy fellow Abinadab will be guarding the vineyard from the shady booth. I'll go for him. You'll find the others at the threshing floor. (*He starts to leave.*)

Servant (*to David*): And the master said to lead the sheep to the hill across the valley, for he'll be making a sacrifice on the altar here. (*Exits.*)

David (*Excitedly calling to Eliab*): Eliab, listen, brother! You know I have always been faithful to my tasks. Until today I never asked reward for all my work—days of lonesome watching, battles with wild beasts. But, oh, brother, now I beg you, ask our father to let me see Samuel with the others! Let that be all of my reward.

Eliab: I see your plan. You think you may talk with Samuel and sing your precious songs, and perhaps he'll take you away and make a great man of you. Ha, I know your pride! Stay with your few sheep in the wilderness. I'll not plead for you. (*Exits.*)

(*David throws himself down on the ground, face down and arms forward, with a sob of disappointment. In a moment he rises sadly, picks up sling and flute, and gives the sheep call.*)

David: Ho-o! Ho-o! Hurry on, my sheep; we are not wanted here. Ho-o! Ho-o! (*Exits.*)

(*He may play a few sad notes on the flute if desired. As the sound of his calls, or the flute notes die away, the sound of voices is heard, and the sacrificial procession moves on and performs its ritualistic observance, standing close about the altar, in which a flame is lighted. Then Jesse and his seven sons remain at the rear, on either side of the altar, from which still comes a faint smoke. Samuel stands apart, near the front, looking at them.*)

Jesse: Now that you have sanctified us, now that we have entreated Jehovah's favor, and have offered the burnt offering, we do await your desires, O Samuel.

Samuel: I have come as the servant of Jehovah to choose a son of Jesse for a high place in Israel. The chosen one must be altogether worthy. He must have strength, goodness, and skill; and he must serve Jehovah in truth with all his heart.

Jesse: Eliab, my oldest, is the strongest, the tallest, and the most handsome of my sons. He is one worthy of any honor.

Samuel: Eliab, stand before me.

(*Eliab comes forward erect, with self-conscious pride. Samuel studies him in silence. Eliab's eyes falter, and his head bends.*)

Samuel: Jehovah would not have me judge by the countenance or by the height of the stature. He who would be chosen must have inward beauty as well as outward comeliness. He must walk not in pride, but humbly before Jehovah. (*Eliab steps back.*)

Jesse (*Pointing to Abinadab*): Abinadab, my next oldest, is likewise a most worthy son.

(*Abinadab comes forward very leisurely, stands shifting from one foot to the other, and smiles feebly.*)

Samuel: Jehovah hath not chosen you.

Jesse (*Looking more concerned at each successive refusal*): Shammah, my third son, has great skill in dispatching the servants to their various tasks and keeping them at work. Surely such ability would be of use in a high office.

(*Shammah comes forward with an impudent air, standing with hand on hip and chin up.*)

Samuel: Jehovah hath not chosen you, Shammah. I fear thou art too proudly exulting.

Shammah: Well, I, for one, don't want to open and shut your temple gates and keep your candles burning, if that's what you call a high office.

Jesse: Shammah, keep silence! I'm sorry for his thoughtless words. Now my next son is of a much milder disposition.

(*The fourth son steps forward, eyes wide open, lips parted, hands hanging straight and limp, and general expression of fright. Voice is high and shaking.*)

Fourth Son: In-indeed, S-sir, I sh-should like to be chosen.

Samuel (*Kindly*): I seek a strong man, and thou art too little even in thine own sight.

Fourth Son: W-well, I can l-lift a very great b-bag of meal, S-sir.

Samuel: It is another kind of strength I mean, my son.

(*Fifth son, brusque and businesslike, comes forward. The worst Jewish traits are emphasized. He comes close to Samuel to speak.*)

Fifth Son: I'm next, and I think I'll do. I've seen the world, I've been to King Saul's court, and—

Samuel (*Quickly*): Nay, I see thou canst not be chosen.

Fifth Son: But wait. I am a clever business man. No one gets the best of me in a bargain, I can tell you. I've sold the wool for years, and I always get a better price than any of the neighbors.

Samuel (*Sternly*): You but seek vain things which can neither profit nor deliver. Jehovah surely doth not choose you.

(*Meanwhile, the Sixth Son has been bullying the frightened Fourth Son and is pushing him about and pounding him with his fists. Samuel points to the Sixth Son, and adds*): Nor yet you.

Jesse (*In a worried tone*): Here is a son blessed with a joyful heart. Surely he is the very one you seek.

(*The Seventh Son has been giggling at each successive refusal, and acting generally foolish. Now he hangs back, and the brothers push him forward. He stands on one foot, balancing the other foot on the toes and waving it back and forth, twisting his fingers, and giggling hysterically and repeats, "Yes, Sir." Samuel motions him back.*)

Samuel (*To Jesse*): He doeth foolishly. Are all your sons here?

Jesse: There yet remains the youngest, and he keeps the sheep.

Samuel: Send for him. We will not sit down till he comes hither.

Eliab (*With a short laugh*): Why send for that dreamer?

Jesse (*To Fourth Son*): Go quickly and tell David that Samuel asks for him. (*To Samuel*): Of course David is a good lad, though young.

Eliab: And as proud as young.

Samuel: I have heard only of his courage, his tender skill with wounded lambs, and of his songs. His fame may be wider than you know.

Jesse: I know not of his fame, but he is a loving son. And most faithful.

Samuel: We shall see.

(*David enters eagerly, a bit breathless with haste. He quickly looks around the group, hurries to Samuel, and kisses his hand. He looks into Samuel's face, as though glad of the opportunity.*)

David (*After a moment*): I feared I should not see you, and I was sad. So many hours I have dreamed of you as I watched the sheep!

Samuel: Thy face but echoes what I have been told of thee. I see thou hast built thy spirit strong within thee from thy daily task. Another might have scorned to watch the sheep, but from it thou hast learned tenderness and courage. From the solitude thou hast learned to dream and to listen to God's voice.

(*All stand motionless at his solemn words. Samuel raises from his girdle a small horn of sacred oil, and anoints David on the head. All look at each other, amazed.*)

Samuel: I anoint thee, David, the keeper of the sheep, to be king of Israel when

(Continued on page 480)

Lessons from Shepherds of Long Ago

A Suggestion that may be especially useful for a series of lessons during the summer

By May K. Cowles

INSTRUCTION and inspiration should supplement each other if religious education is to grip those whom we endeavor to teach. Some church schools plan for a brief special feature to be presented to the entire school each week. If this is in the nature of a surprise it adds to its effectiveness. However, these efforts are oftentimes unrelated and lead nowhere in particular. It is the purpose through the following programs to suggest a continuity of thought for several weeks, and still leave the part given each week as a unit when heard alone. Different classes or departments of the school may be assigned their "part" in advance which they are to prepare and have ready for presentation at a given time. Either small or larger schools may use the suggestions given. At the conclusion of the series, the whole may be assembled and given as an entire service or simple pageant. It would be possible to do this without much extra rehearsal, and in some schools it might hold interest if the classes or departments knew that at the end of the series the whole would be grouped together. The project might be successfully carried out without this.

PART ONE

The Shepherd Pilgrim

(Abraham)

Note: The presentation of this part is planned for adults. A good reader should be stationed in an advantageous place ready to read as Abraham, dressed in Oriental costume, slowly walks on to the stage.

Reader: Now Jehovah said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto the land that I will show thee: and I will make of thee a great nation, and I will bless thee, and make thy name great; and be thou a blessing: . . . So Abram went, as Jehovah had spoken unto him; . . . And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came . . . and he had sheep, and oxen, . . . and menservants, and maid-servants, . . . and camels. . . . And Abram was very rich in cattle, in silver, and in gold. . . . And Abram . . . came and dwelt by the oaks of Mamre, which are in Hebron, and built there an altar unto Jehovah. (*Abraham builds altar while reader continues*): . . . In blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heavens, and as the sand which is upon the seashore; . . .

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AMOS, from The Frieze of the Prophets, by John S. Sargent

By faith Abraham, when he was called, obeyed to go out unto a place which he was to receive for an inheritance; and he went out, not knowing whither he went. By faith he became a sojourner in the land of promise, as in a land not his own, dwelling in tents . . . for he looked for the city which hath the foundations, whose builder and maker is God.

(*The altar which Abraham constructs might be made of rough sticks under which he places an electric bulb which is covered with red paper. When he is through he turns on the light and stands until the reader finishes, then he passes off stage.*)

Modern Pilgrim (*enters from right*): I come to represent the many pilgrims of modern times who have left home and native land and have moved farther west and set up new homes. Through all history there has been a westward movement in the migration of peoples, for "westward the star of empire takes its way." Our pilgrim fathers faced the bleak New England shore that they might have religious liberty and set up altars in a new country. Decade after decade men of vision have continued to push farther westward with hope and trust in God that in more sparsely settled sections they might find greater opportunities for their children. And missionary pilgrims have followed them and helped to set up altars for the worship of Jehovah. It is my plea that we may speed on these missionary pilgrims, not only westward, but north and south, till the time shall come when

"In Christ shall meet both East and West,
In him meet South and North;
All Christly souls are one in him
Throughout the whole wide earth."

Quartet may sing the following stanza of *Faith of our fathers, living still*, found in most hymnals:

"Faith of our fathers, faith and prayer
Have kept our country brave and free,
And through the truth that comes from God
Her children have true liberty!
Faith of our fathers, holy faith
We will be true to thee till death."

PART TWO

The Shepherd Poet

(David)

Note: This section should be given by a junior class or department. A boy dressed as a shepherd boy to represent David speaks.

Boy: David is the best known and best loved shepherd of the Old Testament. All boys and girls love to hear the stories about him. We admire his bravery and faithfulness to duty. We are thrilled with the story of how he killed the lion and the bear when defending his flocks, and we rejoice with the people when they chose him to be their favorite king. And of all

the psalms we read, we like the shepherd psalm best. David probably wrote it as he was in the field tending his sheep. I think he was thinking one day about how he led his flock out into the field in the morning and found them the best pasture, and how he found still pools of water where the sheep would not be afraid to drink, how he tried to keep his flock in the right path, how he protected them from harm through the day and brought them back safely to the fold at night. Then I think he said, "That is just the way God takes care of me. The Lord is *my* shepherd, I shall not want." And so he wrote the beautiful Twenty-third Psalm, which tells of God's care better than anything that has ever been written. It is a classic, and we boys and girls like to say it together.

Class or Department repeat Psalm 23. Then they should sing *The King of Love My Shepherd Is*, found in most hymnals.

(*If it would not make this program too long, it would be very appropriate for a stationed reader to follow the song with the great shepherd passage found in Ezekiel 34. 11–16.*)

PART THREE

The Shepherd Reformer

(Amos)

Note: A man dressed to represent Amos, the sheepherder of Tekoa, should make this presentation. Sargent's famous painting *The Prophets* will be suggestive for costume. It would be appropriate for the pastor to take this part.

The speaker should picture vividly the rugged personal appearance of the sheep herder as he appeared in the market at Bethel. Tell of his increasing sense of the need of a "clean up" in the morals of his day, his tact in his approach to the people, his fearless, vigorous message striking to the root of the evils so common in that time. Make the message reach a climax in Amos 5. 24: "Let justice roll down as waters, and righteousness as a mighty stream." Close with a word of appeal for men of today to have courage to work in a tactful but forceful way to bring about social righteousness.

"God send us men whose aim
'twill be,
Not to defend some ancient creed,
But to live out the laws of Right
In every thought and word and
deed.

"God send us men with hearts
ablaze,
All truth to love, all wrong to
hate;
These are the patriots nations
need,
These are the bulwarks of the
State."

(*Hymnal for American Youth*)

Entire School may sing *Dare to be brave, dare to be true*, found in most hymnals.

PART FOUR

The Coming of the Divine Shepherd

Note: This may be taken by a selected class. If the music which is suggested is not available, some other good Christmas hymn might be substituted, such as *It came upon the midnight clear.*

Class recite Luke 2. 8-16.

Solo, *Sleep, my little Jesus* (found in *Hymnal for American Youth.*)

(The alto solo, *He shall feed his flock,* from the *Messiah,* might be used instead of the slumber song.)

Artis Zabateri *The Good Shepherd*

PART FIVE

Christ The Good Shepherd

Note: This part should be given by some primary class. The teacher or some other good story-teller should tell the story, then the children should sing the little shepherd song.

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David, the Shepherd Lad

Story: Once upon a time there was a little Japanese girl whose name was O Yoshi San. The white missionary lady found her on the street one day when she was out for a walk. She had her camera and was taking pictures of some of the little Japanese children. O Yoshi San wiggled and twisted and said she did not want her picture taken. Her sisters knew the missionary lady and told her it would not hurt to have the little box pointed at her, and finally she stood still enough so the lady got her picture. It did not hurt and she rather liked the lady's smile.

O Yoshi San's sisters went to the missionary lady's Sunday school, but she had never been. The missionary lady asked her to come, and the next Sunday she put on her clean dress and trudged along with her sisters.

She liked the singing but she thought the story was too long. But when the lady was through talking, she gave each one a card. I will show you a larger picture like her card. (Show picture of Plockhorst's *The Good Shepherd* or some other picture of Christ as the Shepherd.) O Yoshi San thought it was a beautiful picture, and she carried it with her for days afterward. The man had such a kind face, she liked to look at him, and he carried the lamb in his arms so carefully. She remembered how her sisters used to carry her on their back, as little Jap children do carry their brothers and sisters, and she knew how it felt to be jolted. O Yoshi San tried to carry her kitty as gently as the man carried the lamb, but the kitty was heavy, and O Yoshi San's arms were soon tired.

In a few days the missionary lady happened to come to O Yoshi San's house. She was still carrying her little card with the picture she loved. Forgetting her shyness, O Yoshi San crept up to her and said, "Was the lamb heavier than my kitty?"

"Yes, dear, it was much heavier."

"Then why did he carry it?"

The missionary lady told her it was because the little lamb was weak, and it might hurt itself on the stones.

"And didn't the man ever get tired?"

"No, he never grew tired because he loved the lamb." Then the lady told her that he loves little children much more than he loved the lamb. This man loves O Yoshi San, and watches over her every day.

O Yoshi San could not understand anything so wonderful, and she said, "I can not see him."

"No, but you can pray to him."

O Yoshi San asked if she must go to the temple and ring the bells hard as she had seen her father and mother do when they wanted their gods to listen to them. The missionary lady told her she could speak to God right there or anywhere she happened to be when she felt she needed help.

O Yoshi San knew the gods her father and mother prayed to would not help her that way. If it were true as the missionary lady had said, that the kind-faced man loved her, she wanted to love him too, and she was so glad the missionary lady had come from far across the sea to tell her. She looked at her precious card again and again, then she looked into the missionary lady's face and smiled and said, *"I love him! I love him too!"*[1]

Primary Class sing the first two stanzas of *A Shepherd Song*, found in *Carols*.

PART SIX

The Loving Shepherd

Note: This part should bring out the great love of the divine Shepherd, even for the sheep who has strayed away, making a climax of the joy when the lost is found. A primary or junior class might recite the scripture story, a good adult solo singer should be chosen for the solo; entire school singing the closing hymn. It is familiar and every person should join in making it their prayer for guidance and help at this close of the lessons from the shepherds of long ago.

Class Recite Luke 15. 4-6 (*The story of the lost sheep*).

Solo:

"There were ninety and nine that safely lay
In the shelter of the fold;
But one was out on the hills away,
Far from the gates of gold," etc.

(Use either the old gospel hymn rendition or some classic.)

Congregation sing *Saviour, like a shepherd lead us*, as found in most hymnals.

Benediction by Pastor, found in Heb. 13. 20, 21:

"Now, the God of peace, who brought again from the dead the great shepherd of the sheep with the blood of an eternal covenant, even our Lord Jesus, make you perfect in every good thing to do his will, working in us that which is well-pleasing in his sight, through Jesus Christ; to whom be the glory for ever and ever. Amen."

[1] Adapted from *The Making of a Cherub* by Emma Dickinson as told in the *Keystone Primary Teacher*, Vol. I, Part I. Used by permission of the American Baptist Publication Society.

Brief Sermon Talks for Children

"Learn to Ride the Horse That Threw You."

SYLVESTER HORNE was one of the great preachers of England who spoke in Boston, just a little while before he died, and attended the chapel service in one of our schools. After his stories he told them that there was one rule for living which they ought to know and should remember, namely, "Learn to ride the horse that threw you."

I suppose he meant that we were not to give up at the first failure. If the problem is hard it ought not to be laid aside. We should rejoice that we conquer it after several trials. Every girl ought to learn to bake bread. She may not make a success of it at first. I know of one girl whose first "batch of bread" had to be taken out and buried! But she kept on and now she makes the finest kind of bread. The boy who tries and tries to put together a simple box and masters it, may later become the contractor who can put through the difficult job of construction.

The same principle applies to the Christian life. "Practice makes perfect." It pays to get a Sunday-school lesson every week. It is worth while to read the Bible every day. Living the Christian life is a matter of learning. Followers of Jesus are disciples, which means pupils who studied and learned and worked. If you "learn to ride the horse that threw you" you will stick to your job and try to do it better and better every day no matter how hard it is.

Hiding

IN the first book in the Bible it tells about the man and his wife who hid themselves from the presence of God amongst the trees of the garden. They had been doing wrong and both of them knew it. People always want to get out of sight whenever they have been doing wrong. Little five-year-old Tommy wandered from home in play. He had been forbidden to go beyond the yard, but mother was away and Tommy said to the nurse, "Let me go, Mummy will not know."

"But God knows," said the nurse, "and it will be wrong to go away."

There is another way of hiding and that is to keep good things in our heart. It is said of the mother of Jesus that she hid in her heart the things which Jesus did. She liked to remember them. If we hide God's word in our heart we shall remember to do the things he tells us. There was a boy who forgot to go at the regular hour and take his music lesson because he did not hide his mother's word in his heart. He forgot what he was told and so he lost an opportunity.

There is another way too, in which we can hide things and so "play the glad game" as Pollyanna called it. It is when we imagine things and so get the joy of them as though they were real. I think you will understand what I mean if you will read these verses which I found one day.

It was an old, old, old, old lady,
And a boy who was half-past three;
And the way that they played together
Was beautiful to see.

She couldn't go running and jumping,
And the boy no more could he,
For he was a thin little fellow,
With a thin, little, twisted knee.

They sat in the yellow sunlight,
Out under the maple tree;
And the game that they played I'll tell you,
Just as it was told to me.

It was Hide-and-go-Seek they were playing,
Though you'd never have known it to be—
With an old, old, old, old lady,
And a boy with a twisted knee.

The boy would bend his face down,
On his one little, sound, right knee;
And he'd guess where she was hiding,
In guesses One, Two, Three!

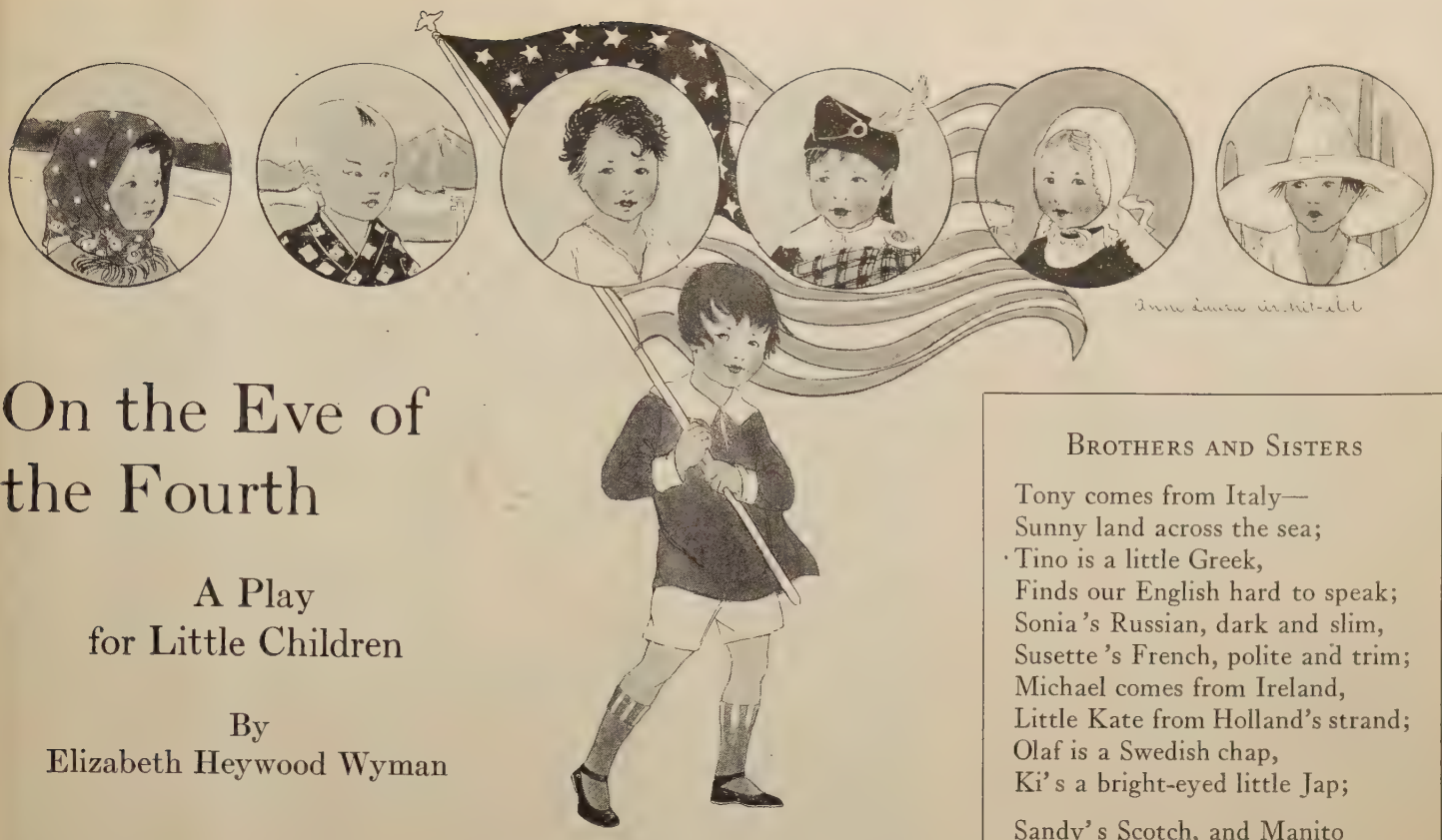
"You are in the china closet!"
He would cry and laugh with glee—
It wasn't the china closet;
But still he had Two and Three.

"You are in papa's big bedroom,
In the chest with the queer old key!"
And she said: "You are *warm*, and *warmer;*
But you're not quite right," said she.

"It can't be the little cupboard
Where mama's things used to be—
So it must be the clothes-press, gran'ma!"
And he found her with his Three.

Then she covered her face with her fingers,
Which were wrinkled and white and wee,
And she guessed where the boy was hiding,
With a One and a Two and a Three.

And they never had stirred from their places
Right under the maple tree—
This old, old, old, old lady,
And the boy with the lame little knee.
This dear, dear, dear, old lady,
And the boy who was half-past three.



On the Eve of the Fourth

A Play for Little Children

By
Elizabeth Heywood Wyman

TIME:
Midnight on the third of July

Place:
The boy's room

Characters:

The boy	*Sparkler*
Three firecrackers	*Fairy Red*
Pinwheel	*Fairy White*
Torpedo	*Fairy Blue*

As curtain goes up, all is still. The boy is asleep in his cot, right. The fireworks are scattered about the room, motionless and with eyes closed. Over fireplace, center, is large American flag. Off stage gong strikes twelve times. Fireworks begin to stir.

Firecrackers (*jumping up, all together*): Hurrah, hurrah, hurrah!

(*At sound boy rubs his eyes and sits up on his cot. From this time till the final tableau he watches intently but says no word.*)

First Firecracker: Our day is here at last.

Second Firecracker: There wouldn't be any Fourth of July without us.

Third Firecracker: There couldn't be.

All three: Hurrah, hurrah, hurrah!

Pinwheel (*jumps up and turns somersaults*): What are you making all this noise about? You can't any of you do what I can. I go round and round so fast that no one can see me and I make all sorts of beautiful colors as I go.

First Firecracker: We're the finest fellows in the world. We come all the way from China to make fun for the boys and girls of America on their glorious Fourth.

Pinwheel (*scornfully*): All you do is to make a noise.

First Firecracker: And all you do is to whirl around so fast that your silly head loses all there is in it.

Pinwheel: And you burst and then where are you?

Torpedo: Who's talking about bursting? I like to burst. It makes such a splendid noise and there's nothing better than that on the Fourth of July.

Sparkler: I think there's something better. When it grows dark in the evening, I scatter my sparks like stars, and every one loves me.

(*Enter Fairy White with a lily in her hand.*)

Fairy White: Don't quarrel, children. You all do your best, but there's something better than noise and beautiful lights. I come on this Fourth to bring the spirit of peace to our country and the nations of the world.

(*Enter Fairy Red with red rose in her hand.*)

Fairy Red: And I am here on earth to teach all in our land and in every land to be brave. I do not have to be found in war. I enter even into the hearts of little children and give them courage to do what is right.

(*Enter Fairy Blue carrying spike of larkspur.*)

Fairy Blue: He who takes me into his home will be honest and true. He will love his country and try to make it the best in the world.

First Firecracker: And don't you burst?

Torpedo: Or fly to pieces?

Pinwheel: Or turn into an ugly piece of wood?

Sparkler: Or lose all of your stars?

Fairy Red (*standing at attention with outstretched hand containing the red rose pointed toward the flag*): I live in the flag's broad stripes of red.

Fairy White (*in same position*): And I in its stars and stripes of white.

Fairy Blue (*in same position*): And I in its field of blue like the sky above.

(*As Fairy Blue finishes, the hands of the Firecrackers, Torpedo, Pinwheel and Sparkler go to their foreheads in salute, and all together repeat the pledge of allegiance to the flag. Boy stands erect in cot and joins in.*)

NOTE: School should rise as hands of characters go to salute, and repeat the pledge with them. Patriotic song follows. (See *Our Own Red, White and Blue*, in THE CHURCH SCHOOL, June, 1920.)

BROTHERS AND SISTERS

Tony comes from Italy—
Sunny land across the sea;
Tino is a little Greek,
Finds our English hard to speak;
Sonia's Russian, dark and slim,
Susette's French, polite and trim;
Michael comes from Ireland,
Little Kate from Holland's strand;
Olaf is a Swedish chap,
Ki's a bright-eyed little Jap;

Sandy's Scotch, and Manito
Comes from sunny Mexico;
Sing's a tiny Chinaman,
I'm a young American.
Here we stand, a happy dozen,
Every one a sort of cousin,
All for dear America
With a rousing, "Hip, hurrah!"
From north or south or east or west,
Still we love this land the best!"

Nancy Byrd Turner

Suggestions for Costumes

Firecrackers: Black sleeves and stockings, close fitting smock to knees. Cap with braided white cord for fuse.

Torpedo: Full white smock, shirred top and bottom and stuffed out to give round appearance. Pointed cap of white.

Pinwheel: Black clown costume with pinwheel painted on breast. In dialogue he stands with hands outstretched and feet apart to give circular effect.

Sparkler: Long gray slip, gray skull cap with wire band from which other wires extend tipped with small gold stars.

He Was Once a Little Child[1]

Jessie Eleanor Moore

When telling this story to children in the Beginners' Department the teachers should guard against allowing the children to think that it is a true story from the Bible. They should be told that it is a story about Jesus as we think he must have been when he was six years old.—The editors.

IT had been six years since the shepherds had heard the angels' song. The Wise-men and their camels had gone home long ago. The little Lord Jesus who had slept on the hay was a big boy. When he stood up very straight he came up to mother Mary's waist. He could put on his own clothes. He could tie his own sandals. He could run out-of-doors to play all by himself while mother Mary worked in the house. When mother Mary came to the door and called him he could run in very fast. "Yes, mother," he would say and look up into her face and smile.

One morning when mother Mary called him she was standing in the door with her water jar on her shoulder. She was going to the well for water. As she walked along, the little Lord Jesus ran and skipped in front of her It was such fun to go to the well. Many other mothers were there with their water jars on their shoulders and they talked together. When mother Mary put her jar down into the water to fill it the little Lord Jesus might look over the stone edge and see his own face just as if it were in a looking glass.

When they came home from the well the little Lord Jesus did not run on in front, but kept tight hold of mother Mary's hand. He was not big enough to carry a water jar, but he could help her that way.

When they reached home mother Mary set down her water jar and went to look at her bread. It was ready to be baked. "Run," she said, "into the shop and bring some sticks of wood for the fire."

Now father Joseph was a carpenter. He made wonderful things out of wood. "Pound, pound" went the hammer, "buzz, buzz" went the saw in father Joseph's shop, and the little Lord Jesus loved to watch. But he did not stop now. Mother Mary needed wood for her fire. One piece and another and another and his arms were full. "I cannot carry the big pieces, but I can carry the little pieces," he said to mother Mary. Back and forth he went from the shop to the house until mother Mary said, "That is surely enough." He smiled up at her. "Thank you, son," she said.

Then he could go to father Joseph. "Pound, pound" went the hammer. "Buzz, buzz" went the saw. The little Lord Jesus sat down on the floor among the shavings and watched.

By and by the "buzz, buzz" of the saw stopped. Father Joseph laid his saw down. Beside it he put his hammer. Beside those he put some pieces of wood. Father Joseph was going out to work. The little Lord Jesus looked sad. He liked best the days when father Joseph worked at home.

Father Joseph picked up his hammer, his saw and the wood. Mother Mary came to the door to see him go. The little Lord Jesus stood in the doorway. "How tall he has grown!" thought mother Mary. "Would you like to go?" she said.

How the little Lord Jesus' eyes shone! He had never been with father Joseph when he went away to work. Father Joseph gave him the hammer to carry and they started. The sun was hot. The road was dusty. The hammer was very heavy and they had a long way to go. The little Lord Jesus grew tired, but he did not say so. He was six years old and a big boy. He must help father Joseph; so he talked about the things they saw as they walked along.

The sun was going down when the little Lord Jesus and father Joseph came home. Mother Mary had supper ready and the little Lord Jesus was hungry.

After supper they all went to sit outside the door in the cool darkness. "Come rest, little helper," said father Joseph, and then he began to tell stories.

He told the little Lord Jesus some of the same stories that I tell you. He told about little Samuel, who went to live in the great church, and about the new coat his mother made for him. He told about David when the lion came after his little lamb. And then he told about the great church far away in the city. "And when you are a big boy you shall go," ended father Joseph.

"I'm six," said the little Lord Jesus, springing up and standing very straight.

"Yes, and when you are twelve you shall go," said father Joseph.

Then mother Mary began to sing softly. It was the evening song. It was time for the little Lord Jesus to go to bed. He went and stood by her knee and sang with her. "I will lay me down in peace, and sleep: for thou, Lord, makest me to dwell in safety. I will give thanks unto the Lord; for he is good." And so the little Lord Jesus went to bed after he had helped his father and his mother all day.

From a wood engraving — *The Teaching of Jesus*

[1] Copyright, 1923, by Jessie Eleanor Moore.

The Primary Department Workers' Conference

By Pearl L. Weaver

Purpose

THE purpose of the Primary Workers' Conference is to deepen the spirit of consecration on the part of each worker; to increase efficiency; to bind the workers together in a closer bond of sympathy and interest; to secure larger results in the lives of the children.

The success of any department is dependent upon the cooperative thinking, planning and working together of all the officers and teachers. There must be common ideals, sympathetic understanding and whole-hearted participation on the part of every worker.

No teacher lives unto herself. She does have her own individual responsibility, but she also has an obligation to every other worker and to the department as a whole. This cooperative spirit does not come about by chance, but is the result of careful thought and planning. The department conference is the place where this spirit is fostered and developed. The primary superintendent, because of her position, is the natural leader and upon her rests the responsibility for the initiative in organizing and maintaining such a conference.

Time of Meeting

At least once a month there should be a meeting of the primary workers at a definitely and regularly appointed time and place. Once a month should be the minimum and fortnightly conferences are urged where possible. Some departments may be able to maintain weekly conferences. Whether the conferences are held monthly, fortnightly or weekly, there should be a definite time of meeting. Many Workers' Conferences have gone on the rocks because of the shifting of time of meeting to accommodate everything and everybody. Decide upon a time and then hold it sacred for this conference.

The personnel of the working force will be a factor in determining the dates for holding the meetings. If the workers have control of their time, an afternoon during the week will probably prove most satisfactory. One very successful conference has continued for almost ten years, meeting one afternoon a month. This plan works very successfully in rural communities or where the workers are homekeepers. If the workers are employed during the day, a week night may be set aside. In one school, where the greater number of the workers are business and professional women, they meet one night every two weeks. They come directly from their work, bringing a box lunch, and thus have the whole evening together. Sometimes because of long distances from the church or for other reasons, the week night may not be advisable. In this case a Sunday afternoon may be more satisfactory. In another school a very successful conference is held from two to four o'clock on Sunday afternoon. The workers have a light lunch together and conclude their program in time for the evening service.

In some schools the plan has been tried of having the department conferences on the same night as the General Workers' Conference. This has the disadvantage of not allowing sufficient time for the department programs. Local conditions will govern the time, but regardless of when it is held there must be a conference at least once a month if the work of the Primary Department is to be successfully promoted.

Place of Meeting

The place of meeting should also be chosen thoughtfully. All things considered, perhaps the Primary Department room is the best place. Here the materials are at hand and the atmosphere of the room is more conducive to work and study. Conditions may make it necessary to hold these meetings in a home. If this is the case, it would be better to decide upon one which is centrally located and hold all meetings in the same house. There is danger, when shifting from one home to another, that the social side may become the dominant feature. The leader may control this, however, if she adheres strictly to her program.

Length of Conferences

An hour spent in conference is better than no conference at all. However, it is hoped that at least an hour and a half may be set aside for the meeting. Two hours is much better and allows time for a study period. Surely if the conference meets but once a month, two hours should be the minimum of time.

The Program

One of the essential elements in the success of any enterprise is its program. The Primary Workers' Conference will be of short duration and fail in its purpose if the planning of the program is left to the inspiration and need of the hour.

The primary superintendent has in her care the development of the work and workers, and because of her position should be the one to head up the program committee. In a small department with but three or four workers, all may be members of the program committee. In a larger department there would need to be a program committee of four or five with the primary superintendent as the chairman. The duty of this committee would be to secure suggestions from every worker in the department as to topics for discussion. With these suggestions at hand, with their knowledge of the need of the department and a vision of what the department ought to be, it would be the duty of the committee to build the programs for the conferences.

At the beginning of the year, the themes for each meeting should be decided upon. The needs of the department and the season of the year would determine the subjects. Three months in advance a definite outline of the program should be made and topics assigned. At least a month's notice should be allowed those who are to participate in the program. Typewritten copies of the program should be given to the workers a week in advance of the conference. This will help materially in securing an intelligent and worth-while discussion.

There are several items for which the program should make provision.

(1) **Devotional Period.** This part of the program should receive very careful thought. The different teachers might be asked to take charge of the devotional periods. Whoever is to lead should have a month's notice. The leader should know the theme of that particular conference. This period should have as its objective the deepening of the spirit of consecration and devotion of each member of the group and should quicken the desire for more effective service. It should not become a mere form but a real time of devotion. The "Aims" of the Primary Department Standard might profitably become the basis for a series of devotional periods. Such a study would surely increase the desire of every teacher to have manifested in her own life these ideals, and thus by example as well as by precept transmit them to her pupils.

(2) **Business.** There should be a definite time when reports of officers, teachers and committees are heard; needs of the department as to equipment presented; orders for supplies and equipment made out; reports presented of enrollment, attendance, absence.

(3) **Discussion Period.** At this point would be discussed methods of work in the department, such as the order of the Sunday session program; learning new songs; special day programs, handwork and other expressional activities, the teachers' cooperation and participation in the opening and closing services, presession work, promotion plans, parent-teachers' meetings, purpose and plan of the graded lessons, the place of the primary lessons in the whole course, attention called to helpful articles, magazines and books, planning seasonal decorations. There should also be time for each teacher briefly to present her lesson themes and the plans she has in mind.

(4) **Study Period.** Where two hours are allowed for the conference, thirty minutes of the time may very profitably be given to the study period. Here the study of some book may be taken up. Each worker should have a copy of the book that is being studied and the leader should assign a chapter or chapters for study at home; then these chapters would be discussed in the conference.

If the workers in the Primary Department have completed the two years of the Standard Training Course, the Primary Specialization texts may be used for the study books in the Workers' Conference. If the greater number of the workers have not taken a training course, it may be well to take up the study of general principles first. While it is recognized that the study of principles should precede methods, it may be wise in some cases to use the Primary Specialization books even though the workers have not had the general courses. Whatever the text, it should be selected because of the need of the workers.

(5) **Social Time.** A spirit of good fellowship should be one of the results of these conferences and the social side should receive a fair amount of attention. If the workers lunch together the time may be used to foster this spirit. When they do not lunch together, some definite time should be planned for this feature, for it has an important place in the program.

(6) **Making Room Decorations.** If there is sufficient time, the seasonal decorations—posters, calendars, offering baskets, invitations to parties, special days—may be made. It may be necessary to distribute the materials and plan the various articles for the workers to complete at home. In one conference the spring decorations were discussed and it was decided to have a frieze of tulips. The crepe paper was distributed and the workers took it home to cut out the flowers. At the next conference they were mounted. Thus the frieze was made without a great deal of work on the part of any one worker, and all had a part in it.

A Suggested Program

Primary Department Workers' Conference
Theme—The Children's Place in the Church

6:30—Supper and Social Time.

7:00—Devotional Period—"Happy Associations with God's Day and God's House."

7:10—Business. Reports of officers, teachers and committees.

Business arising out of reports.

Secretary instructed to order supplies.

Report of pianist that piano needs tuning referred to committee to report to church authorities.

Need of more chairs referred to committee to ascertain cost and report to church.

7:30—Study Period. Discussion of assigned chapters.

7:50—Discussion Period.

Topic I—What is the Children's Place in the Program of the Church?

Topic II—Children's Day.

What should this day mean to the children?

Has it really been their day?

What type of program should we have?

What songs, stories and scripture do the children know that may be used in such a service?

What new material should be used?

How may it be built into the regular program so that the children may become familiar with it in a normal way?

Lesson themes and plans briefly presented by each teacher.

8:35—Planning the summer decorations.

Poster planned and materials distributed.

Children's Day invitations planned and committee appointed to secure supplies to be distributed at the April meeting.

8:55—Closing. Brief prayers.

The First Sunday in July

Suggestions for an Independence Day Program and Home Missionary Handwork in the Primary Department

By Bertha D. Hageman

THE patriotic elements of the program and the expression through handwork and memory work can be definitely and helpfully connected with some home missionary interest of the church school on the first Sunday in July immediately preceding Independence Day.

The program in the Primary Department includes the salute to the flag of the country and the salute to the Christian flag. One leading sentiment emphasized is thankfulness for our flag, our country, our church. The simple handwork is planned to express the truth that we need the church and church school to keep the flag safe; that we show love for our country and our flag by building up our church school. After saluting the flag and singing first and last verses of America the children repeat:

"We thank our Father for the flag,
That floats o'er land and sea
Showing to all the world around
The emblem of the free.
We thank him for our native land,
For home and friends so dear,
For his dear Book that comes to us
To comfort and to cheer.
Help us to guard our flag with care,
To love our country well,
To make this land a Christian land
Where God himself may dwell."

A brief home missionary story is told as an illustration of something a child may do to show kindness to other children who are strangers in their neighborhood, in their school or in our country. Children of other races, other color than white, children whose parents speak another language than English are included in the story as among those to whom the church-school children may especially show love. Giving money to help build church schools for other children, showing personal kindness to lonely children, bringing new pupils to church school, bringing in cradle-roll names are all included in the things children can do to help "make this land a Christian land." The memory verse "Forget not to show love unto strangers" is incorporated into the Fourth of July missionary story and handwork and repeated among the memory verses used in the opening service of worship for all the July Sundays.

Special handwork which will help to make the application very definite is a card or poster that the children may letter and take home. This is made of a half sheet of pale blue construction paper on which may be pasted the picture of the local church cut from old copies of the church bulletin. The work of preparing these cards is usually done by two of the girl helpers in the Primary Department at odd minutes during the week. The expense for a hundred such cards is less than fifty cents.

On these cards, beside the picture of the church, the children draw a tall flag pole and put a flag sticker at the top. Then they letter the last part of the flag prayer:

"Help us to guard our flag with care,
To love our country well,
To make this land a Christian land,
Where God himself may dwell."

Above this they write "Forget not to show love unto strangers." They are encouraged throughout the month to bring at least one new pupil to church school or a cradle-roll name as their part in building up the church school.

When pictures of the church are not available for the handwork the children draw the simplest outline of a church steeple with the flag pole beside it and flag sticker at the top.

Exhibit of Men's Work

(Continued from page 449)

The Life of Jesus and Teacher's Manual, by Harris Franklin Rall. $1.00 net; by mail, $1.10.

The Teachings of Jesus and Teacher's Manual, by Harris Franklin Rall. $1.00 net; by mail, $1.10.—Abingdon Press.

The Meaning of Service, by Harry E. Fosdick. $1.25.

The Social Principles of Jesus, by Walter Rauschenbusch. $1.15.

What Is the Christian View of Work and Wealth? 85 cents.—Association Press.

Christianity and Economic Problems. Cloth, 50 cents.—Educational Committee of Social Service Commission of the Federal Council of Churches.

Amos, the Prophet of a New Order, by Lindsay B. Longacre. 75 cents, net; by mail, 80 cents.

Elements of Personal Christianity, by William F. Mitchell. 75 cents, net; by mail, 80 cents.

The Christian in Social Relationships, by Dorr F. Diefendorf. 75 cents, net; by mail, 80 cents.

Apostles, Fathers, and Reformers, by John Bayne Ascham. $1.50 net; by mail, $1.60.

Foreign Missionaries in Action, by L. O. Hartman. Net, per copy, 15 cents; per dozen, $1.50; per hundred, $10.00, postpaid.

Christianity and World Democracy, by George Heber Jones. Net, per copy, 15 cents; per dozen, $1.50; per hundred, $10.00, postpaid.

The Christian Conquest of America, by Ralph Welles Keeler and Ellen Coughlin Keeler. Net, per copy, 15 cents; per dozen, $1.50; per hundred, $10.00, postpaid.

Great Characters of the New Testament, by Doremus A. Hayes. 75 cents, net, postpaid.

The Prophetic Movement in Israel, by Albert C. Knudson. $1.00, net, postpaid.

The Principles of Religious Teaching, by Wade Crawford Barclay. $1.00, net; by mail, $1.10.—Methodist Book Concern.

India on the March, by Alden H. Clark. Cloth, 75 cents; paper, 50 cents.

The Trend of the Races, by George E. Haynes. Cloth, 75 cents; paper, 50 cents.—Missionary Education Movement.

Social Work in the Churches, by Arthur E. Holt. Cloth, 60 cents; paper, 35 cents.—Pilgrim Press.

The Bible as a Community Book, by Arthur E. Holt. Cloth, $1.00; paper, 75 cents. Teacher's Manual, 25 cents.—Womans Press.

Bibliography on Men's Work in College Churches

Organizing the Community, by McClenahan. $1.75.—Century Company.

From Survey to Service, by H. Paul Douglass. Cloth, 75 cents; paper, 50 cents.—Missionary Education Movement and Council of Women for Home Missions.

The Church and the People's Play, by Henry A. Atkinson. $1.50.—Pilgrim Press.

The Church and Young Men, by Crossey. $1.25.

Modern Church Brotherhoods, by William A. Patterson. $1.00.—Fleming H. Revell Company.

These books may be secured from your denominational publishing house. All prices subject to change.

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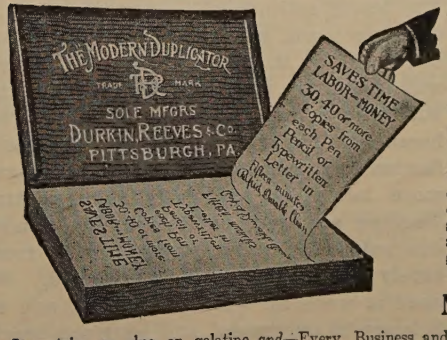
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This Bible Game of Facts, Places and Events will be much appreciated and enjoyed by boys and girls and will be profitable as well, for it will serve to fix a great deal of Bible knowledge indelibly in their minds. Adults will also find pleasure in it, and may well use it as a method for recalling facts which have been familiar in the past but are now hazy if not entirely forgotten.

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The above picture is a reproduction of a calendar made by a primary superintendent in a Kansas City church school. It will offer a suggestion to teachers wishing to make a July Birthday poster.

How to Construct a Biblical Drama

(Continued from page 466)

It is believed that children have a natural inclination to play and to act; that this inclination is good, and not bad; that this impulse may be used to get the child to study the biblical stories with more purpose and emotional openness and enthusiasm than can be had in any other way. The hearty attitude will mean that he will do more work, will enter more fully into the spirit of it, will remember it better, will assimilate more of it in his life, and will have a fonder feeling for the stories because he has got real pleasure and satisfaction in connection with them. It means more labor for everybody than routine teaching requires; but it presents numerous points at which personality is more surely and more helpfully reached. We need to work for variety, interest, and efficiency in our moral and religious teaching beyond anything we have yet accomplished.

The Patriot's Ideal

(Continued from page 446)

regulation of every part of the national life. It is a picture of the kingdom of God in its final and perfect state. All the best tendencies of the restoration period were the product of these principles. We cannot go far in any permanent reconstruction today, except we understand, adopt and apply these ideals of the Christian patriot of a far-away yesterday!

The Foreigner

(Continued from page 441)

tion on shipboard, at Ellis Island and other ports of entry, and at final destination. Recently the Home Missions Council initiated plans to follow up immigrants passing through Ellis Island after their arrival in local communities, by sending their names to the local churches. The new Cable Act greatly increases the opportunity for service among foreign women. It provides that no woman shall lose United States citizenship by marrying an alien resident, while a woman alien shall *not* be automatically naturalized by marrying an American citizen. Therefore, many foreign women will desire naturalization instruction who have heretofore been uninterested. Here is a great opportunity for the women of our churches!

Some of our religious organizations are dying for lack of a concrete, unselfish program. Here is a chance to save their lives by losing them in service. Let us not shirk our responsibility in relation to one of the greatest problems and opportunities in America!

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"Here is a book that really has reached its audience in a delightfully direct way. Many 'Little People' sing with great enjoyment the songs that Miss Danielson has given them. Because of her sympathy and understanding, she knew which of the old songs to retain, and of the new only those that are good in music and sentiment have been included. The book is a call to praise and prayer, and many children have responded, which is cause for thanksgiving."—Elizabeth Colson.

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Drama in Religious Service, by Martha Candler. The Century Company, New York.

THIS is an attempt to set forth the more serious of the dramas as an aid to religion. The author believes that a new form of worship is evolving, in which the visual and the more dramatic forms of expression will act powerfully in evoking the mood of reverence and even ecstasy. Various types of dramatic presentation are distinguished, suited to manifold uses in the program of the church. But the book serves a practical purpose, in addition to its plea for a keener appreciation of the possibilities of dramatic art. Several chapters are devoted to valuable hints and suggestions showing how ordinary facilities may be utilized so as to yield creditable results. Thus the director, physical equipment, stage setting, lighting, costumes and properties are each discussed in turn. How to adapt plays to church surroundings, where to find suitable materials and how to fit them into the church program—upon all these matters the reader will find much helpful information.

Recreational Leadership for Church and Community, by Warren T. Powell. The Methodist Book Concern, New York. 80 cents, net.

This manual is designed to meet the needs of church workers, Epworth League and church-school officers and teachers. Three things are attempted: first, to present in a workable and practical manner the principles, and moral and educational values, of play life; secondly, to show how an all-year program is constructed for church and parish; thirdly, to guide leaders to the rich variety of sources of materials adaptable to church purposes. This book will be useful to those persons upon whom devolves the responsibility of providing pleasure and entertainment, and who wish to make these good times count also in character development.

A Handbook of Games and Programs, by William Ralph LaPorte. The Abingdon Press, New York. $1.00, net.

This may be called a "source book" of material for social programs. It is prepared in the conviction that there are many ways of finding wholesome pleasure. The classification of the various games lends itself to the demands of a book for ready reference. An astonishing number of games and "stunts" are listed.

Carrying the Christian Message, by Mary Jenness. The Pilgrim Press, Boston.

Here are stories of Congregational leadership told with fascinating vividness and in a way to appeal strongly to young people. The subjects of the six sketches are chosen from both home and foreign fields. A leaflet is included giving lists of various forms of appropriate service through which the readers may give expression to their enthusiasms. Also a pamphlet for leaders is provided.

The Sunday School at Work in Town and Country, by W. M. Brabham. George H. Doran Company, New York. $1.50.

The author is an officer of the General Sunday School Board of the Methodist Episcopal Church, South. He writes out of a rich experience, especially with rural conditions. The aim of the book is to meet the needs of workers in Sunday schools of less than two hundred members. In this respect the book differs from most of the recent manuals on Sunday-school work, which too often are keyed to urban rather than rural needs. Here are many helpful hints as to how necessary adaptations of commonly advocated methods may be made to suit the needs of the less-favored churches.

The New Testament, a New Translation, by James Moffatt. George H. Doran Company.

This remarkably fresh and vivid translation by one of the foremost New Testament scholars has won its way to a high place in the esteem of those readers who really want to understand the earliest records of Christianity. It is now furnished, printed in parallel columns with the text of the King James Version, and in this form will commend itself to those who prefer the dignity of the older version but desire also, for purposes of comparison, the interpretive suggestion which a more modern translation frequently supplies.

The Kingmaker's Choice

(Continued from page 469)

Saul shall die. I know that greatly thou mayest err, but also greatly wilt thou suffer and repent, for nobleness is in thee and the deep desire for God. Jehovah hath chosen thee, for the Lord seeth not as man seeth. Man looketh on the outward appearance, but Jehovah looketh on the heart.

(The singing of the harvesters can be heard, faintly. David kneels before him. Samuel puts forth his hands and blesses him.)

Samuel: May the spirit of Jehovah come mightily upon thee from this day forward.

(He turns and exits. Jesse and sons exit in other direction, silently. David rises as soon as Samuel turns, and watches him depart, shading eyes to see him long. He crosses to the altar, kneels with his arms crossed on its stones, and bows head on arms. The singing continues a few bars, and dies away.)

Vacation Church School in a Small Town

(Continued from page 464)

school would be not more than twenty dollars. The actual cost was twelve dollars, which was raised by an offering at a morning service.

On the opening day of the school forty-five children enrolled. This was increased to fifty-six before the end of the second week, after which no one was permitted to enroll. The school was held for four weeks and maintained an average attendance of forty-six.

The following courses were offered: Bible Drill, Old Testament Characters, Handwork, Organized Play, Church Music, Memory Drill of Scripture and Songs (we used only the best hymns), Mission Study, Dramatization Assembly period (where we generated a school spirit and a class spirit as well). All handwork, such as cutting, sand table, clay modeling and scroll making, was based on the lessons already carried. All dramatization was the result of a studied biblical story.

Children were divided into four classes with four teachers in charge all the time. Four special teachers taught handwork, missions, music and directed the play. The pastor acted as teacher of the oldest class, eleven to fourteen years, and directed the dramatization. He also acted as superintendent.

At the close of the school, the graduating exercises were held on Sunday morning at the regular church service hour. Diplomas were awarded and examples of dramatization given. An exhibit of handwork was shown in the basement, which the parents visited after the service.

Two children walked over six miles a day to attend the school. Others came on ponies, in buggies, on wheels, and some were brought by parents. One teacher volunteered the use of her car and time, and drove twelve miles a day to assist. Another made the trip for special work three days a week, coming from a point five miles distant from the church.

It was a real school, opening at nine o'clock and closing at twelve. The last day we held a picnic for the pupils. "It is just like school" was a common comment of the children when they reached home after the first few days. They had enjoyed the work so much that they voted unanimously for a continuation of the school the following summer. It is our firm conviction that it was the biggest and most satisfactory piece of work we did that year.